Zions Herald

THE INDEPENDENT METHODIST WEEKLY +

FEBRUARY 18 1942

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WASHINGTON SPEAKS TO OUR DAY

OF all the dispositions and habits which lead to political prosperity, Religion and Morality are indispensable supports. In vain would that man claim the tribute of Patriotism, who should labor to subvert these great pillars of human happiness, these firmest props of the duties of Men and Citizens. The mere Politician, equally with the pious man, ought to respect and to cherish them. A volume could not trace all their connections with private and public felicity. Let it simply be asked, Where is the security for property, for reputation, for life, if the sense of religious obligation desert the oaths which are the instruments of investigation in Courts of Justice? And let us with caution indulge the supposition that morality can be maintained without religion. Whatever may be conceded to the influence of refined education on minds of peculiar structure, reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principle.

It is substantially true that virtue or morality is a necessary spring of popular government. The rule, indeed, extends with more or less force to every species of free government. Who, that is a sincere friend to it, can look with indifference upon attempts to shake the foundation of the fabric?—*From the Farewell Address to the People of the United States, issued September 17, 1796.*

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Why Church?—A Symposium

Leaders in American Life State Their Attitude Toward Religion

HAROLD GARNET BLACK

Recently I addressed a questionnaire to a large number of outstanding intellectual leaders in various phases of American life, to ascertain their attitude toward religion, the church, the part these things play in the development of personal character and the democratic way of life, and other closely related subjects. The replies are both interesting and illuminating.

The first question was, *What is your attitude toward church attendance?* Practically all who replied attend church, though with varying degrees of regularity. "I recommend it most highly, both by precept and example," says George L. McClenny of Topeka, Kansas, state superintendent of education. William Allan Neilson, however, until recently the president of Smith College, writes, "I have so long been acting as a lay minister—conducting religious exercises several times a week—that I am not a churchgoer."

Governor J. Melville Broughton of North Carolina declares, "I am a firm believer in the value of regular church attendance, and have made it a practise all my life to attend church regularly." Joy Elmer Morgan, veteran editor of the National Education Association *Journal,* believes that worship can be perfected only through constant practise and that regular association among church members gives that unity necessary to carry forward any really broad, vital religious program.

What good do you derive from the church? Does it actually help you in the "real business of living"? Of what value have you personally found religion? These queries brought varied replies. Emeritus Professor Thomas Nixon Carver, famous Harvard economist and author of numerous textbooks, sadly confesses, "I can't say that I derive very much good myself, or that it helps me very much in the 'real business of living.' Once in a long while I hear a sermon that gives me a moral brace."

George Washington Carver, however, who has brought great distinction to the colored race through his revolutionary scientific discoveries, answers with greater brevity and more satisfaction, "It helps me to live right"—an interesting testimony coming from a man born of slave parents and, as a boy, bought for a $300 race-horse. Robert Gordon Sproul, president of the University of California, makes a similar confession, and adds, "Religion takes the conceit out of me, for I see myself in relation to the universe; and it gives purpose and meaning to my life."

Are sermons, as a rule, merely academic, or do they deal with vital realities? was another question. Obviously, unanimity could scarcely be expected here. One writer says that "they are neither, but mostly mushy expressions of shallow opinions"; another, that "entirely too many are just fine examples of exquisite oratory"; a third, that "the sermons I hear deal largely with vital realities"; and a fourth, that "the sermons are all right."

One can readily appreciate the answer a professional economist gives to the question, *Should preachers stick to the "simple gospel," or deal with matters touching our economic, social, and political life?* It reveals the attitude of one professional toward another whose study admittedly lies in a different field. Writes he, "Very few preachers have ever had any training that would entitle them to discuss these latter questions. They should confine themselves to exhortations to honesty, industry, sobriety, thrift, and mutual helpfulness." George Barton Cutten of Colgate University says the same.

Governor Harold E. Stassen of Minnesota, however, violently disagrees, and asserts that ministers should deal with such questions. Warns Alf M. Landon, Republican candidate for the Presidency in 1936, "I think a minister should guard against a tendency to deal too exclusively with social, economic, and political life." But there are others who advocate a middle-of-the-road policy. "A judicial mixture of the simple gospel and immediate world problems would be my choice," writes Milton James Ferguson, chief librarian in Brooklyn, New York.

A moot question these days is this: *Can Christian principles be successfully introduced into modern business?* Eugene B. Elliott, superintendent of public instruction for Michigan, replies unequivocally, Yes! So do most of the others, though Roger W. Babson, America's foremost statistician and Preside tial candidate on the Prohibition tick in 1940, speaks more guardedly. "Th can be 'introduced,'" he admits, "b perhaps not followed."

A nationally known editor utters th warning: "Modern business and t national states associated with corpora enterprise will go on the rocks if th do not practise Christian teachings." A experienced educator, looking with hi torical perspective upon the slow evol tion of man on his upward path, optimistic but thinks we should not e pect too much. "Christian principles," h carefully explains, "are highly idea istic. Ideals can be and are goals t ward which progress should be e pected. Modern business is highly rea istic, but progressively has been subje to the influence of ethical ideals."

How vital are such principles to democracy? "Very," says one; "100 p cent," writes another; "one and inse arable," asserts a third. "They are th essence of all good social life," declar a fourth, "but a democracy need not b dogmatically Christian."

William Allen White, famous new paper editor, claims, "Christian pri ciples are democracy. When democra fails, it fails because of the failu of Christian principles. And Christia principles that do not tend to demo racy are not vital." Payson Smith the University of Maine expresses t scholarly point of view that most st dents of the subject take concerning t relationship of Christianity to demo racy when he writes, "Idealistically t principles of democracy are inherent those of Christian philosophy."

Since the United States has now b come engaged in "total war," caref observers will already have notic how unified are practically all our n tional leaders, ministers and laym alike, in their acceptance of an attitu of hard-headed realism, which requi recognition of the fact that, in the l analysis, the continuation of democra in the world is dependent upon the i jection of vital Christian principles i both the theory and the conduct of government.

Indeed, it is in times of calamity a peril that the value of the church

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"But the Stars Still Shine"

J. LESTER HANKINS

Not long ago as I was leafing through one of our Amer-an popular magazines, I was startled out of a rather ıdifferent attitude by a full-length half-page advertise-ıent. Most of the space was given over to a large pic-ıre of a night sky out of which three huge bombs were ılling. Beneath the picture the president of the com-any had written: "In many places, in these dark days, ombs are raining death and destruction with all the fury f total war. Yet, serene above the smoking ruins, shines ıe everlasting fact. . . . " He went on after that word fact," but it was there that I stopped. "The everlasting act"! Spell it "Fact."

The picture itself seems very apt in describing the pres-nt situation in which the world finds itself. The skies re black, and everywhere there is the ominous if not ctual threat of havoc and desolation.

Dr. Charles A. Beard, America's great historian, has endered a real service toward helping us to achieve some quilibrium in these upsetting days. It was in Stanley ones's book "Is the Kingdom of God Realism?" that I rst came across what someone has called Dr. Beard's de-cription of history in four sentences. While they may not e axioms in the true sense of the word, they are axiomatic ı that they express much truth in a small compass.

One is, "The mills of God grind slowly, but they grind xceeding small." If the canopy of our skies is black, hat is no proof that God has forsaken His world. Rather : is an indication that He is very much in the universe. Iow could anyone believe in a moral God, had things urned out differently from the way they are turning out? Iod does not break us; we break ourselves. We are not roken by His laws; we break ourselves upon His laws. Ezekiel states it proverbially: "The fathers have eaten our grapes, and their children's teeth are set on edge." Paul wrote, "Whatsoever a man soweth, that shall he also eap." Why should man expect no world maelstrom when ıe has set into operation the forces that would bring about uch a maelstrom?

The purpose of God is retarded by the unwillingness of ıan to cooperate with Him. But God's effort to create the perfect society will not ultimately be thwarted. Imperceptibly perhaps, but nevertheless assuredly, He moves on toward the realization of His goal. If one race or one civilization fails to fall in line with His achieving, then it must disintegrate and collapse. Another will rise to take its place. Each era of the human struggle may contain a residuum of progress upon which later eras can build, though the perceptible siftings may be very small.

Another of Dr. Beard's four sentences is this: "Whom the gods would destroy they first make mad." What insane folly men will indulge in when they become drunk with power! History is replete with illustrations of men who have strutted across the face of the earth, terrifying peoples, subduing nations, wreaking havoc, and demanding that their subjects bow before them and worship them. For a time they have put the scales of righteousness and justice off balance, but it was only for a time. It was not long before the hand of the moral universe asserted itself and rectified such madness. "Vengeance is mine; I will repay, saith the Lord." It is insanity for men to defy God. Jittery and nervous persons should remind themselves that God is still running the universe. Dictators have their little day. That "day" of theirs is short compared with the ultimate realization of God's dream for mankind. We suffer as we pass through these "days" because our lives are short, too. But, in the ongoing sweep of the eternities, the period of a Hitler régime is scarcely a tick of the cosmic clock.

Dr. Beard offers a third sentence: "When a bee steals from a flower it also fertilizes that flower." Did you ever see a bumblebee tear its way into the tender petals of a tiny buttercup? His big brutal bulk leaves that tender flower sometimes in shreds. How many times was the flower of Israel ripped to bits by aggressors from almost every side? William Cullen Bryant wrote:

> "Truth, crushed to earth, shall rise again;
> The eternal years of God are hers;
> But Error, wounded, writhes in pain,
> And dies among his worshipers."

Who remembers the generals and princes of that terrible

war of only three hundred years ago when tyrants strode through rivers of blood in Europe? As we look back to that thirty-year war period when everything seemed dark and hopeless, we see such benefactors as Francis Bacon, John Bunyan, Rembrandt, and Galileo. The permanent things of any age are its constructive arts and the creative work of its best thinkers. The brutalities of the present are horrible in the extreme; yet if, in the very midst of it, the spirit of man may become moved to build a new order in which greater and larger justice shall prevail, all the suffering through which we are now passing may not have been completely in vain. Let no one have the feeling of hopelessness. Rather let him rise to the opportunities now opening up to him to help create the new life that is to come on earth.

And again, Dr. Beard reminds us, "When it gets darkest the stars come out." But a truer statement would be, "When it gets dark enough, then you can see the stars." Dr. Beard did not say, "When it gets dark, then the stars will shine." No. For the stars are shining eternally, day and night.

I refer back to the illustration with which I began. Back of the falling bombs, imbedded in the night sky are the stars. Under the picture in large black letters is the caption "But the Stars Still Shine." That has been the golden thread running through these paragraphs. God is still in His heaven. He is very much alive and operating in the world. Whatever happens to us and to our world, God is still realizing His purpose. We may not be able to understand just why some things happen. Failure to understand may be due to our wilful ignorance or to that finite ignorance which we may never be able to overcome in this world.

Our hope is in God and man's determined and consecrated effort to obey His will. We have put Him too much to one side—on the periphery of life, whereas He should be at the center. We may not be able to understand all the whys and wherefores, but we may be assured that right and truth and justice are the laws of the moral order by which, one day, man will construct his institutions and life. God has ordained it, and it shall come to pass. Its coming will be retarded or accelerated according as men disregard the eternal verities or abide by them.

Night surrounds us. Even so, the stars still shine and God is with us. Washington Gladden puts it very well. "I know," he says,

> "In the darkest night of the year,
> When the stars have all gone out,
> That courage is better than fear,
> That faith is truer than doubt:
>
> "And fierce though the fiends may fight,
> And long though the angels hide,
> I know that Truth and Right
> Have the universe on their side."

"BEGIN WITH THE PREACHERS"

J. I. BARTHOLOMEW

The "Pessimistic Challenge" by Raymond H. Huse is of unusual importance. He doubtless can answer his challenge as well as anyone else can do it. The class meeting is gone, the week-night prayer-meeting is gone, the Sunday evening of testimony or preaching is practically gone, the Sunday morning service of worship is slimly attended, and the Sunday school is declining. Evidently something serious is in the church. He gives us the symptoms. What is the disease? To the question "What have we to take their place?" the answer seems to be religious education, with plans and classes galore. Is it getting rid of the symptoms? Certainly not. There is no danger in teaching unless it takes the place of something better.

When John Wesley became unacceptable in the pulpits of the Church of England he went to the cemetery and preached from his father's tomb. He tells us that the four days of preaching from his father's tomb accomplished more than his several years of preaching in his father's pulpit. The change was not due to the place, but to the experience that had come to John Wesley at Aldersgate. Without that conscious experience of forgiveness of sin and acceptance with God, one place is like another. The disease from which our church is now suffering, in pulpit and pew, is lack of Wesley's personal experience. The eight million (more or less) members are due to that religious experience in the early Methodists. Lack of spiritual life in some of our preachers and more of our members is our fundamental trouble. Where there is throbbing spiritual life, there will be power, "the power of God unto salvation."

Modern scholarship has changed some earlier conceptions of the inspiration of the Bible, but it has not disproved any of the fundamental doctrines of our church. Originally, people could not join the Methodist organization without "a desire to flee from the wrath to come, and to be saved from their sins." We have largely dropped the conception that the punishment which sin brings is due to the "wrath" of God; but we have not denied the serious effects of sin which Jesus taught.

Lying, stealing, murder, impurity, greed, selfishness, and a whole brood of similar evils continue, but there is a tendency to think that there is no such thing as sin. The thing exists, whatever we may call it. A few years ago we had decision days in our Sunday schools, but of late we omit them or call them testimony days or profession days. That is, we assume that the child is all right and only needs to say so and later we can receive him into the church.

Jesus says, "If any man will come after me, let him deny himself, and take up his cross, and follow me." That is, we must surrender our will to the will of God as Jesus reveals it to us. "If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him." A genuine Christian makes it the supreme purpose of his life to do the will of God. Unless a person makes such a decision and accepts Jesus as his Saviour, he cannot properly be called a Christian. It is to be feared that too many of our people have failed to make that full surrender. Those who have made it will endeavor to do the will of God whenever the preacher or some other influence makes it clear to them.

In my boyhood I was taught that the real need of a human being is forgiveness of sin and the new birth. Paul says the essence of his preaching concerning human conduct was "repentance toward God, and faith toward our Lord Jesus Christ." If this is our need, how shall we attain it?

First, we must face the facts and not let our people think that the mean things men and women and older children are doing are not sin. There can be no repentance unless one is conscious of doing wrong and anxious to be rid of wrong-doing, and there must be the reception of

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Justice and Faith

Only Faith in God Can Preserve Us from Totalitarianism

THE ARCHBISHOP OF YORK

The difference between the democratic and the totalian view of life is clearest when we consider their difent conceptions of Justice. It is notoriously difficult define Justice; but it is easy to recognize some definins of it which are offered as a repudiation of its very ence as our civilization has valued it. Such a definition that attributed by Plato to the sophist Thrasymachus, nich declares that Justice is the interest of the stronger. But this is the definition accepted by Nazis for the gulation of the relations between States. They think it herently right that the stronger State should dominate eaker States. That they would think so might have been ferred from their legal code, according to which Juse is that treatment of the citizen which most conduces the interest of the State, or, to put it more shortly and a form nearer to Plato's—Justice is the interest of the ate. But if so, then of course successful robbery by the ate is justified—the seizure of Prague, for example.

All Hitler's attacks without warning upon his neighors are implicit in the system of secret police and contration camps. Let us always remember that Dr. Nieoeller was acquitted by the court of law, and was then nmediately rearrested by the secret police and shut up, ot this time in a prison but in a concentration camp.

Our slowness in Great Britain and America to underand what was happening in the world and our failure take vigorous action when it could have been done at comparatively small cost was due to an incapacity to elieve that such a perversion of civilization was possible. was true that Hitler had said these monstrous things; ut we said they were the ravings of a man irritated by nprisonment, and that when actually responsible for is nation's welfare he would not act on his proclaimed rinciples. Even when he began to do so, we still expected im soon to sober down.

When after treacherously murdering his most intimate iend and a large number of his colleagues on June 30, 934, he announced that in that moment he was in his wn person the supreme Court of Judicature, few people other countries were ready to declare that a reign of arbarism had been instituted. I am more concerned for e moment with our blindness than with Hitler's wickedess. We all recognize his wickedness; unless we become shamed of our own blindness, we may easily relapse nto it. We were partly infected with the disease. We nought Hitler deplorable rather than damnable; and that our own condemnation.

Let us try to recover an appreciation of the grounds on hich we are, not so much able as, obliged to use such ords about what has lately been happening in Germany. Vhat is the sanctity attaching to Justice as between man nd man, nation and nation, State and citizen? A totaliarian régime may establish and uphold real justice as etween man and man; it may come nearer to this than ome liberal or democratic State; and then multitudes f people who have no occasion for collision with the tate are prepared to praise that State for its achievement.

But they rest on a rotten foundation. Unless the State ecognizes the claim of Justice as between itself and its subjects, it will only uphold Justice as between those subjects so long as its own interest is furthered by doing so. The vital question is whether the State (the Sovereign) recognizes itself as subject to the demands of Justice and thereby acknowledges something superior to itself.

This is why the permanent struggle of the Christian church must be against Cæsar-worship, as it was in the first age of persecution, as it is depicted in the book of Revelation, as it is presented to us in Germany today. For, if the State is supreme, then it is not required to deal justly, but only to serve its own interests; and if it does not uphold Justice, the foundation of human society is destroyed.

Yet plainly the State is supreme unless there is a God to whom it owes allegiance. None but God can in fact claim to stand above the State. Only faith in God can preserve us from totalitarianism and the repudiation of Justice inherent in it.

We may look at the same truth from the side of the individual. How can he possibly have a claim against the State? If he is the creature of a moment, one of some millions of contemporaries in the flow of successive generations, this is impossible. He can have that claim only if he is a child of God, a citizen of an eternal kingdom.

Justice and Freedom alike depend politically upon the complete distinction between the Executive and the Judicature—upon the denial of Hitler's claim after the thirtieth of June. Unless a citizen may appeal from the executive officers of the State to its judicial officers, and unless the latter give their decision independently in accordance with duly promulgated law, there is no freedom and there will soon be little justice.

But the Executive in a modern State is immensely powerful. It will not submit its actions to courts of law unless it has—that is, of course, those who constitute it and act for it have—a reverence for something greater than the State and acknowledges in every citizen a kinship with that Higher Power.

We are horrified when we see Nazi Germany outrage Justice, Freedom, and Truth; but we shall not save them by defeating Germany alone; we can save them only by a faith in God which controls our political philosophy as well as our political action.

Here is a manifest function for the Christian church. It has the responsibility of recalling men to the fundamental principles of their own secular civilization. It has other tasks beyond this, in one sense higher than this. For where the principles of Justice, Freedom, and Truth are admitted, there is still the gospel call to be sounded forth, the call of the love of God to the capacity for love implanted in man's heart by God. But the law comes before the gospel, and the gospel fulfils or completes, it does not destroy the law.

So today, though there are other and higher tasks beyond, the most indispensable task of the church is to recall men to acknowledgment of the sovereignty of God, over all States and persons, as well imperial as private, throughout His universe supreme.

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Jesus as Personal Counselor

An aspect of Christ's ministry too often overlooked is brought forward in helpful fashion in Raymond Calkins's latest volume, "How Jesus Dealt With Men."* The author writes in the conviction that people today are living under added tensions and strains. The task of the church—and this includes both clergy and laity—is to bring to people in such a time the healing forces of religion. But to aid persons suffering from nervous and mental disorder requires the gifts of understanding, tact, and high purpose. It was in just these areas that our Lord revealed a surpassing mastery, a skill which, in the book here under review, the author analyzes with his accustomed clarity and evangelical fervor.

In the opening chapter, Dr. Calkins scrutinizes those phases of Jesus' personality which fitted Him for aiding people in trouble. He then moves on to set down ten "case-studies" illustrative of Christ's spirit and method. Each of these constitutes a chapter: Nicodemus, The Woman of Samaria, The Paralytic, The Woman Who "Touched" Him, The Pool of Bethesda, The Syrophœnician Woman, The Rich Young Man, The Blind Man, Zacchæus, and Simon the Pharisee. The author finds that the Man of Nazareth looked upon human nature as a unity—physical defects could be caused by spiritual maladjustments, for instance—and that disease could be cured only by viewing the physical and the psychical and the spiritual in their interrelationships.

The keynote of these pages is their simplicity—simplicity of diction and style, simplicity of thought and definition. This is not to say that Dr. Calkins writes without appreciation of the psychiatrist and his techniques. But it is clear that such matters are here translated into the idiom and thought-patterns of everyday speech and comprehension. To set forth the profoundest truths so that the most casual reader may understand them has ever been one of Dr. Calkins' most winsome arts.

*How JESUS DEALT WITH MEN. By Raymond Calkins. Abingdon-Cokesbury Press: New York. Price, $1.75.

Notice—Preachers

Dr. F. Ernest Johnson, executive secretary of the Department of Research and Education, Federal Council of the Churches of Christ in America, 297 Fourth Avenue, New York City, writes:

> The Department of Research and Education of the Federal Council of Churches is gathering information concerning preaching in war time in the United States. This is part of an ecumenical study initiated by the Study Department of the World Council of Churches. At present we are trying to collect as many sermons as possible preached immediately following the attack on Pearl Harbor. From ministers who have on hand the texts of their sermons, we should be glad to have abstracts of sermons preached on December 14—or subsequently—in which America's entrance into the war was discussed.

Will not all Methodist preachers take cognizance of Dr. Johnson's request and, if possible, mail him their abstracts without delay.

Beer versus Milk

Beer trucks come under the classification of wholesale food trucks and are therefore eligible for tire certificates. The trucks that bring milk, vegetables, and other groceries to our homes are denied the right to new tires. Beer is a food? Well, what is milk? A mere beverage, we suppose.

It is said that the favorable ruling for beer trucks is the result of a studied and persistent brewers' lobby which has insisted day in and day out that beer is a food instead of an alcoholic poison. Where are our prohibition leaders? Why does milk have to take second place to beer, with its deliveries penalized, when the leading scientists of the world are agreed that milk is essential to the health of human beings, particularly of infants and small children?

Alien Identification

In accordance with the President's proclamation of January 14, the Department of Justice has embarked on a nation-wide program for issuing certificates of identification to aliens of enemy nationalities. During the period February 9-28, all aliens of German, Italian, or Japanese birth must take steps to secure these certificates, application for which can be made through the post offices nearest their places of residence. Austrians, Austro-Hungarians, and Koreans who registered as such in 1940 are specifically excluded from the foregoing requirement, but those who at any time have voluntarily become Axis citizens or subjects must obtain certificates of identification. Enemy aliens under the age of fourteen, however, need not apply at this time. Certificates of identification must be carried at all times by the aliens designated in the government order.

DAYS OF DEEPENING

pposite "February 18" in the calendar for 1942 e appears the notation "Ash Wednesday—Lent ins." The season is one of extraordinary signifi- ce in this fateful year. What will these weeks mean is? If ever in all our lives we needed to practise litation and prayer, it is now. The fate of the ole wide world is in the balance. Even our very s are at stake. And we are ill prepared for the n testing time that we must face in the very near ure. "See, I have set before thee this day life and d, and death and evil."

How can we go on thinking of Lent as simply me when we are to cut down on the number of ties we will attend, the number of plays we will oy? How can we this year see only in the season emand to substitute fish for meat? How can we, h the world on fire, plan in customary fashion to ticipate in a few services during Holy Week and n buy a new hat for Easter Day? How can we!

We are face to face with destiny. But we do not e the situation seriously. We are too superficial. e need deepening. And we need deepening where epening will really count—in our hearts and in r minds. No wonder harsh critics sum us up in e drastic description "a nation of softies"! There is aggeration here, of course, but there is so much ith in the accusation that it makes us angry while it s us thinking.

Look at our American life. It is largely going somenere, seeing some new thing, hearing some novel eech. Motion-pictures, bridge, gossip, wisecracks, e sensational newspaper, jazz over the radio, busiss drive, fashion shows—what a spectacle! There no life in us. Deepening, deepening is what we ed. We are so soft intellectually and spiritually that e hates to contemplate the next stage in the process degeneracy. There is, of course, a Gideon's band stalwart thinkers, of sons of the spirit, but they are latively few. Most of us are "wretched, and miserle, and poor, and blind, and naked," and the worst it is we do not know it. Lent calls us to days of epening, to the painful task of seeing ourselves as e really are, of becoming conscious of our undone ndition, of our inexpressible need.

We need brains. What! We proud Americans need ains? Just that. We are a nation of easy-going newsper theorists, of extemporaneous stump speakers, conceited intellectual incompetents. The man who n sit down and read carefully a 500-page book of rious discussion and mentally digest its contents is most extinct. We depend more on our pride and our otism than we do on our enthusiasm for truth and atience in searching out the facts. And because we are victims of intellectual anemia, we cry out for articles whose "reading time" is fifteen minutes, for words of one syllable, and short sermons.

We are almost undone spiritually. The motion-picture theaters are crowded, but the art museums attract comparatively few persons. Culture? What is culture? Music? Thank God there are still those who love a symphony. Religion? How we do need genuine, stalwart, comprehensive religion! For "spiritual things," after all, "are the only solid." This is the hour for preachers. They now have a chance such as no other group in America, literally no other group from the Atlantic to the Pacific, possesses. They have the opportunity of working in the region of the fundamentals. Single-handed, with only the pulpit as their instrument and the Bible as their book, they can, if they will, transform America, save us from our cheapness, our superficiality, our weakness, our incompetence. Prophecy, vibrant with "Thus saith the Lord," can awaken our sleeping souls. Men everywhere are stirring restlessly on their downy beds of lethargy, hoping pathetically to hear the word of God. Who can preach? Only he who has grappled intellectually with the eternal issues and has come to have a sound reason for the faith that is in him; only he who has sinned and been forgiven, has suffered and triumphed, who has learned at first hand of wrath and judgment, of love and grace. Men desire to discover a "way of life," but even more earnestly they hope to find power to walk in it. In many instances preaching is too theoretical, too beautiful, while it lacks ruggedness and that revolutionary quality which causes men to cry out, "What shall I do to be saved?" Three times within ten days, laymen from three different churches have asked this alarming question: "Where can we find a preacher who can preach?" They were good loyal laymen too, but they felt a deep need—the need every one of us is consciously or unconsciously sensing in these critical days.

We now have, not "daylight saving," but "war time." The toilers in mills and factories are speeding up production, working seven days in the week and overtime to help America win the war and save its people from physical and intellectual slavery. It is high time that all the churches began to "speed up production" in the best spiritual sense of the word. Let all preachers enter upon a new order of things —twenty hours a week on the sermon, overtime if necessary.

The churches must fight the spiritual war against the powers of darkness—sin, ignorance, moral laziness, intellectual futility, selfishness, greed, untruth, injustice—the whole brood of Hell. This is the basic

war. If it is not won, the physical conflict will surely end in defeat no matter which side prevails.

No time must be lost. We now have just before us a precious six weeks in which to effect a change in our whole plan and program of life, to begin really to live intellectually and spiritually, to start the preparation of our hearts and minds for the greatest struggle between light and darkness that has taken place since the veil of the temple was rent and the Son of God cried out in agony on Calvary's cross.

Days of deepening are ahead for us. Let us think and pray, and give ourselves anew to Christ.

Theology Lacking

Disaster for Nazi Germany because of its lack of "spiritual foundations" was predicted by Assistant Secretary of State A. A. Berle, Jr., on Thursday of last week at the close of a five-day Conference on Religion in the Modern World held at Columbia University. Naziism was able to win a following, said Mr. Berle, because it offered "a sort of perverted antireligion" in the midst of "the chaos of an intellectually decadent Europe."

"If the Nazi rulers had been more theologically minded than they were," he said, "they would have realized something which they now are finding out to their present grief and their ultimate disaster. They would have found that the moment a faith is perverted, the moment a design is invented which excludes humanity, it must either conquer the world and assassinate every free spirit, or it must eventually die."

Touching on the attempt of the Nazis to introduce a new religion based on the neds of a mythical Germanic race, the speaker went on to say:

> This balderdash is interesting chiefly because it exhibits a kind of compulsion. Having built this infernal machinery of lies, they were forced to try to give it some frame. So has every revolution in its time; . . . never has this kind of nonsense been forced into the open except as an accompaniment to a situation which has become so rotten that it presently is forced to change its face.

"We must make it clear," the speaker went on, "that the issue of the time is a direct conflict between great forces striving for darkness and millions of human beings seeking light. In that struggle no one is left out; to decline to be a part of it is to be defeated."

Declaring that there can be no doubt of the ultimate victory, whether on the political, military, or spiritual plane, Mr. Berle said:

> No group of human beings, however implemented with artillery or airplanes, has yet been able to challenge the great design; and it still is true that those who take the sword are the first to perish by the sword.
>
> But this is not an automatic victory. It is built on the deepest spiritual instincts in man, which today call us to work, and arm, and prepare, and fight. They must guide us later in reestablishing kindliness and order in a world of human beings.

Mr. Berle's address, coming as it does from a high government source and not from the church, carries weight in its strong emphasis on the spiritual realities.

Timely Warning

At a book-and-author luncheon given by the Am ican Booksellers Association and *The New Yo Herald Tribune* at the Hotel Astor in New York Tuesday of last week, Pearl Buck sounded a note warning against those who picture an after-war wor under Anglo-American domination, declaring th they are playing into the hands of the Japanese. N pon propagandists have raised the cry "Asia for t Asiatics." "The peopls of Asia," Pearl Buck sa "want most of all in this war their freedom. Jap aims to show them that, if the United States wins, th will not have it. We cannot win this war without co vincing our allies that we are fighting for freedo everywhere." The slighting of the Asiatics in t broad aims of the war might result, she said, in t losing of this struggle, and even if not that, wou surely "sow the seeds for the next war." The Japane the speaker added, sharpen their propaganda by poi ing to America's discrimination against the Negro.

Pearl Harbor and Liquor Again

We do hope that some individual or group w soon make it their business to probe still deeper in the Pearl Harbor episode. If they dig deep enoug they will strike, we are convinced, not oil but liqu Following stories of Japanese saloon-keepers in Hon lulu "setting them up" "on the house" for navy m on the night of December 6 comes another story to by Bill Cunningham in last Sunday's *Boston Hera* That popular columnist wrote:

> Here's another little sidelight. According to my informant, a one-time soldier in the islands accepted a discharge many years ago and set up a bar near the military reservation. Through the years this has become a famous and profitable establishment, ranking apparently with "Sloppy Joe's" in Havana. The man has become a millionaire and a personage in the islands, invited around to all the better homes and to all the better parties.
>
> His first name is Charley. The last name escapes me, but any visitors to the islands, as I get it, will probably remember him. Being of an ingratiating personality, he's on the best of terms with everybody, and since high society out there has plenty of army and navy in it, he has been sitting around with our top-ranking officers on chummy terms for years listening to all they had to say.
>
> Well, according to this report, the night after the attack, authorities, breaking into his place, caught him red-handed in the act of communicating with the Japanese fleet by means of a powerful short-wave radio. Two Japanese operators were crouching there with him and they were sending at top speed when the officers crashed in and kicked them loose.
>
> Instead of blowing this Charley's brains out on the spot, they merely placed him under arrest, and, at last reports, he was out on bail freely walking around.
>
> This doesn't even begin to scratch the surface of the tale I was told. It was one of too many coincidences. It was one of broken faith and shaken morale. But there's no court martial. Instead there are $6000 pensions [for Lieut. Gen. Walter C. Short and Admiral Husband E. Kimmel] and let's-just-forget-it. Why?

A good way to begin to fit ourselves for the desper crisis ahead is to throw the liquor business out American life, bag and baggage.

THINGS WHICH CANNOT BE SHAKEN

Day-by-Day Devotions for the Lenten Season

by WILLIAM G. CHANTER

hth Day of Lent: February 25

D MARK 11:11.

ne Lord whom—in theory—the congregation of Israel ht came into the central place of the nation's worship. Son of God came to the house in which His Father worshiped—in name. What did His searching eye as He looked around? What would He find in our rches today? What does He find? For, make no mis- about it, He is here in the temples dedicated to His ship, looking round about upon all things.

Where'er the gentle heart
Finds courage from above;
Where'er the heart forsook
Warms with the breath of love;
Where faith bids fear depart,
City of God! thou art.
(Francis Turner Palgrave.)

YER FOR THE DAY:

Help us, O Christ, to live as befits followers of Thine, that churches may never disappoint Thee, or fail any of Thy e ones who come to them in search of Thee. Amen.

nth Day: February 26

AD MARK 11:15, 16.

Surely no one realized more deeply than Jesus that all ngs are holy. It was the holiness of all life that He s defending when He asserted the sacredness of the mple. A world without times and places which are ecially holy is a world in which the light of common y is drearily commonplace, and life loses the dignity a conscious relation to God.

'Mid all the traffic of the ways—
Turmoils without, within—
Make in my heart a quiet place,
And come and dwell therein.
(John Oxenham.)

AYER FOR THE DAY:

Help me, O God, to find for myself that holy place in which may ever and again reassure myself of the sacredness of the life share with all Thy children. Amen.

enth Day: February 27

EAD MARK 11:17.

All who heard Jesus that day were familiar with the ords He quoted from Isaiah, all acknowledged them as vine. But He saw the beauty of that grand ideal so vidly, realized its divinity so profoundly, that the brutal sregard of it that He saw all about Him was intoler- le. We grow accustomed to such sordid perversions life's holiness, but He never did.

Once again, O Man of Wonder,
Let Thy voice be heard!
Speak as with a sound of thunder;
Drive the false Thy roof from under,
Teach Thy priests Thy word.
(Richard Watson Gilder.)

PRAYER FOR THE DAY:

Quick as the apple of an eye, O God, my conscience make!
Awake my soul when sin is nigh, and keep it still awake.
Amen.

Eleventh Day: February 28

READ MATTHEW 21:14.

Usually the cleansing of the Temple appears as the great instance of the wrath of Jesus. But to the lame and the blind that day, He seemed only gracious love. The wrath of Jesus is only the reverse of His love as it protects the weak against the greed that turns their most precious things into profit, and thus smirches them with the mark of its own sordid spirit.

Gentle as she who nursed Thee at her breast
(Yet what a lash of lightning once Thy tongue
To scourge the hypocrite and Pharisee!)—
Nerve Thou mine arm, O meek, O mighty One!
Champion of all who fail, I fly to Thee!
(Frederic Lawrence Knowles.)

PRAYER FOR THE DAY:

Help me to know that love like Thine, O Christ, is never weakness, but endless struggle for the welfare of the weak and for the reign of goodness and mercy. This day make me love's champion in the spirit of Thy love. Amen.

Twelfth Day: March 1

READ MARK 11:18.

In the hands of false leaders the revolutionary religion of the prophets had become a matter of the cautious maintenance of a settled system. Even the living Christ was only a dangerous intruder, to be destroyed with as little disturbance as possible. The tendency to which they fell victims is dreadfully prevalent. Only as we keep our hearts attuned to the music of Christ's spirit can we escape the peril of spiritual stagnation.

New occasions teach new duties; Time makes ancient good uncouth;
They must upward still, and onward, who would keep abreast of Truth;
Lo, before us gleam her camp-fires! We ourselves must Pilgrims be,
Launch our Mayflower, and steer boldly through the desperate winter sea,
Nor attempt the Future's portal with the Past's blood-rusted key.
(James Russell Lowell.)

PRAYER FOR THE DAY:

Keep me in harmony, O God, with the Christ who is ever making all things new. From complacent content with routine, however time-honored; from the worship of systems, no matter how great their history; from all things that keep me from first-hand

contact with Thee, deliver me and make me willing to be delivered. Amen.

Thirteenth Day: March 2

READ MATTHEW 21:15-17.

The children in their radiant innocence did not realize how revolutionary were the words on their lips, but their fearless rejoicing was to Jesus like an oasis in the desert of the hard and worldly wisdom through which He was passing. To Him the childlike joy in beholding the beauty of God's dealing with His world was always precious. And always worthless and wretched was the selfish caution which ends in seeing only danger in every new challenge of God's love.

O give me Samuel's mind:
A sweet, unmurmuring faith,
Obedient and resigned
To Thee in life and death!
That I may read with childlike eyes
Truths that are hidden from the wise.

PRAYER FOR THE DAY:

O Lord, give me this day the childlike willingness to take Thee at Thy word; to follow Thee knowing that Thy love is strong and that Thy strength is loving. Amen.

Fourteenth Day: March 3

READ MARK 11:19.

The precautions against secret assassination which He took tell us that Jesus came to Jerusalem as no passive victim. Death was for Him a deed by which He snatched victory from defeat, and He guarded against its coming in such a way that its full significance might have been lost.

Jesus had deliberately chosen the way of suffering and death; it was forced upon Him by His consciousness of what He was. . . . He had chosen to die in Jerusalem, and to die at the feast of the Passover. He would be the sacrificial lamb of the people and of the world. . . . It was an unparalleled imagination. Two thousand years of history, through which its appeal to the soul of Western men has never diminished, vindicate it as man's supreme achievement.

(From "Jesus, Man of Genius," by J. Middleton Murry.)

PRAYER FOR THE DAY:

O Master, whose will of steel was nerved by love to choose the way of the cross, help me to draw from Thee the power to be the master of my soul that I may well and truly use my life in Thy service this and every day. Amen.

THE BISHOPS AS POETS

OLIVER M. KEVE

Methodist bishops have been versatile men: preachers, lecturers, college presidents, administrators, writers of books—and writers of poetry! Among the most versatile of them was Bishop William A. Quayle, a country boy who worked his way through Baker University and at an early age became its president. He wrote many books, lectured widely, and stamped the impress of a unique personality upon his generation. As pastor of great churches, he was tireless in his pastoral visiting, and his preaching attracted the crowds. Did he sometimes poignantly feel his limitations in the great work to which he was called? Here is his poem, "Harvestless":

The plot of earth God gave me to till,
I tilled it not; but let the morning pass
While dewy beauty kindled on the grass
Its thousand lamps of wondrous flame to fill
The soul with ecstasy. I heard the trill
Of birds at dawn. I heard, but yet, alas!
I heeded not. The clouds of dawning glass
Their new-lit glory from the lake and rill,—
All this swift like a vision passed; but I
Nor plowed nor sowed.
The brown earth knew no toil of mine.
The while fair day swept by, the soil
That yearned for sowing yearned in vain. Gone by
God's hour. No sheaf of gold is mine. The sky
Burns red with sunset. Harvestless I die.

Bishop Earl Cranston was a young traveling man whe Bishop Stephen M. Merrill appointed him to his fi charge. A successful presiding elder, long an agent of t Book Concern (Cranston & Curts, as this writer remem bers the style of the firm), Bishop Cranston was a princ ly man, living to ripe old age, carrying himself alwa with fine dignity. Whether he wrote much poetry we not know, but "Love's Harvest Time" might well thought of as a companion piece to Bishop Quayl "Harvestless."

Nor winged pest, nor burrowing worm,
Nor drouth, nor flood, nor tramping throng,
Nor blistering heat, nor freezing storm,
May silence love's glad harvest song.

For love bides not the season's round,
Nor pledge of spring, nor June, for cheer;
Love's fruits within itself abound;
Love's harvest time is all the year.

Bishop Henry White Warren was one of our gre scholars. The study of science was with him a passio He loved to lecture on "The Forces of a Sunbeam." H sermons were plain and simple, chaste in language, a given with seemingly little effort. But there was an unde current of earnestness and spiritual vitality that made t listener feel that he was hearing an ambassador of t Throne.

Out of a rich and long experience, Bishop Warr wrote "Help Us Forget."

O God, most merciful and kind,
The principles that are behind,
Mere tunings, not Thy keynotes set
For making manhood's perfect pæans yet,
Help us forget, help us forget.

. . . . . .

The good we've done, the kind words said,
The men we've helped, the causes pled
When none beside their souls have set
To help, lest we vain, proud, and boastful get,
Help us forget, help us forget.

THE BARBED-WIRE LEGION

JOHN E. MANLEY

In the world today there are over 4,000,000 men in t Barbed-Wire Legion. They are the "soldiers out of luc who have been taken prisoner. For the most part th are not professional soldiers, they are the thousand-a one different types of men who go to make up humanit They are fathers, brothers, husbands, sweethearts. Th are doctors, merchants, teachers, clerks, common labore peasants, and scientists. They are just ordinary folk dress up in uniforms. That is why imprisonment is so diffic for them. Once they see the "closing of a heavy gate

all face the e bleak pros- ts as prisoners.

ecause most of prisoners-of-war young men, the ng Men's Chris- n Association has e to their aid. is prisoner-of- r service is con- cted by the orld's Alliance of Young Men's ristian Associa- ns, of which Dr. n R. Mott is esident, and acy Strong, gen- l secretary. The adquarters are at eneva, Switzer- nd.

Handicraft mate- ls furnish an out- t for a man's per- nality, and to a isoner handicraft ork is doubly val- able for the ther- y of mind and dy. Many prison- s learn new uses r the hands. "The rench officers gave n exhibition of things they had painted and carved," an merican Y. M. C. A. worker writes from a prison camp Germany. "What amazing work man can do if he kes time. Most of us have forgotten that our hands ould do something else than hold a fork, steer a car, r peck at a typewriter . . . " Some study new trades, ven though already the masters of others.

In the Land of His Ancestors

London's Washington, Gift "to the People of Great Britain and Ireland" from the Commonwealth of Virginia

Action is one of the indispensable safeguards of health —mental and physical. Cut off from all the normal inter- sts and activities of life, physical deterioration is a con- tant menace to the prisoner of war. If he is ever to return o civilian life in his home land, fit for any kind of public r private duty, he must win his battle for health. Physi- al activity, recreation, wholesome preoccupation, are bsolutely essential.

To meet the appeal for action, the Y. M. C. A. has ushed thousands of pieces of athletic and recreational quipment to prison camps: basket-balls, volley-balls, oxing-gloves, tennis racquets, cricket sets, chess, checkers. The traveling "Y" secretary visits camps, enlists the ualified directors from the ranks of the prisoners, pro- ides the equipment, and goes his way, knowing that nly occasionally will further assistance be required from im.

Prisoners are often haunted by the fear they may not e able to adjust to civilized life again, even if they re fortunate enough to get back home. Will the old obs or professions be open to them? Or if they are, will he skill or knowledge essential to the task have been lost?

To enable prisoners to prepare for their release when eace comes, to keep their minds fresh and alert, to aid the men in benefiting from enforced leisure, the Y. M. C. A. has helped them establish "prison camp universities." Books, material, and other essential supplies have been provided. In these prison camp schools, illiterate prisoners learn to read and write. Prisoners serve as instructors. "We have almost a university atmosphere," a prisoner writes.

Music, art, literature—the things we take for granted —are all denied the Barbed-Wire Legion. The Association provides musical instruments, drawing and painting supplies, a wide variety of books. "Music is a wonderful way to forget the barriers between us and our homes," a prisoner writes. "Thanks to the Y. M. C. A., there are instruments for an excellent orchestra. It is astonishing how many will wait hours in a queue for tickets to a concert . . . "

"Many captives find an unexpected solace in religion," a prisoner says. The Y. M. C. A., with the assistance of the churches, helps all prisoners worship according to their particular desires. The men are provided with religious literature, Bibles, hymnals, crucifixes, prayer cloths, Korans, icons. The Chaplaincy Committee of the World Council of Churches, cooperating with the Y. M. C. A., supplies chaplains from neutral countries wherever possible to do so.

In these, and in scores of other less tangible ways, the Young Men's Christian Association is helping these youthful prisoners achieve the purpose of the Great Leader, "I am come that they might have life, and that they might have it more abundantly."

——We are defending our country's precious life against deadly peril. The kind of spirit this ought to give us seems clear. But a considerable part of our population, the part given to argument, has been ill prepared for this terrible reality, by reason of theoretical ethical discussion, blindness to the facts of the world, cynicism about our government and our country itself. We had better all learn from plain unsophisticated Americans, the kind that daily are offering their lives, gladly. . . . The issue of the war is our country's freedom, with all that this means for ourselves and our children and the world. This is the principal fact for us today, and herein is our good cause.—*The Presbyterian Tribune.*

"Robinson Crusoe"—A Book for Today

A Lenten Call from an Old Classic

FREDERICK F. ADAMS

A classic book of the eighteenth century, "Robinson Crusoe," has been misunderstood and misinterpreted for two hundred years. We naturally ask, Why is the volume still used? What is the purpose of the story? What was the author's intention? Why is it still one of the best-selling books?

One reason for the popularity is that the work shows the need of the human heart for inspiration and comfort when in loneliness and distress. It points one to the Bible as a source of help. The book now is a call to self-examination and repentance, as it was two hundred years ago. The adventure story shows the power of the Bible to inspire one, and pictures the change and development of a human character. It is a call for man to get right with his God, and shows the sin of wilfulness and the wilfulness of sin.

In order to discover why Defoe used the adventure-story technique to show the value of the Bible, and the necessity of repentance and of getting right with God, we need to look at his times, which were seething with dissension in religion and politics. It was a day of biting satire, and of a revival of interest in personal religion.

The self-evident teaching of the tale is found in definite passages. Crusoe says, "June 21. Very ill, frightened almost to death with the apprehension of my sad condition, to be sick and no help. Pray to God for the first time since the storm off Hull."

"June 27. I lay and cried, Lord pity me, Lord have mercy upon me. I fell asleep. I had this terrible dream." The dream, it seems, is to represent his conscience, which took him to task for not turning to God in repentance and so getting divine aid. The Demon said to him in the night, "Seeing all these things have not brought thee to repentance, now thou shalt die." Crusoe continues, "I rose up pensive and sad, walked back to my retreat; so I sat down in my chair and lighted the lamp. Now as the apprehension of the return of my distemper terrified me very much, it occurred to me . . . I had a roll of tobacco in one of the chests . . . I went, directed by Heaven no doubt, for in this chest I found a cure for both body and soul. I found what I looked for, namely the tobacco, and I took out one of the Bibles which I mentioned before. I began to read; having opened the book casually at first, the words occurred to me were these, 'Call upon me in the day of trouble, and I will deliver thee, and thou shalt glorify me'" (Psalm 50:15). The diary continues, "I did what I never had done in all my life, I kneeled down and prayed to God to fulfil the promise in me, that if I called upon Him in the day of trouble, He would deliver me."

Crusoe's inspiration, hope, and energy came from the Bible promises, he testifies. He remarks, "And I add this part here, to hint to whoever shall read it, that whenever they come to a true sense of things, they will find that deliverance from sin is a much greater blessing than deliverance from afflictions." This is the teaching of the story. Its full import came to Crusoe only later on. But he organized himself and his character around the proffered hope and promises. It worked. He "tasted and foun that the Lord was good."

The purpose of this article is to show from the boo what the writer intended to do for his readers, and ho he intended to exalt the Bible.

I. THE CHALLENGE OF THE BIBLE TO MEN.

1. The challenge to righteousness: "July 4. In the morn ing I took the Bible and beginning at the New Testa ment, I began seriously to read it and imposed upon my self to read a while every morning and every night, no tying myself to the number of chapters, but as long a my thought should engage me. It was not long after I s seriously to this work but I found my heart more deepl and sincerely affected with the wickedness of my past life.

2. The challenge to try God on His promises: " kneeled down and prayed to God to fulfil the promis to me, 'Call upon me in the day of trouble, and I wil deliver thee.'" This is the old challenge of another Psalm "O taste and see that the Lord is good." With this resolu tion to try God at His word, he writes, "I went to be and awoke refreshed and my spirits exceedingly livel and cheerful." The method did work, and evidently Go kept His promises.

II. THE SOLACE OF THE PROMISES OF THE BIBLE.

"But now I began to exercise myself with new thoughts I daily read the Word of God, and applied all the com forts of it to my present state. One morning being ver sad, I opened the Bible upon these words, 'I will never never leave thee, nor forsake thee' (Hebrews 13). Imme diately it occurred to me that the words were to *me,* wh else should they be directed in such a manner just at th moment when I was mourning over my condition as on forsaken by God and man? Well then I said, if God doe not forsake me, of what ill consequence can it be, or wha matters it though the world should all forsake me; seein on the other hand if I had all the world and should los the favor and blessing of God, there would be no com parison in the loss."

He adds, "I finished my fourth year in this place, an kept my anniversary with the same devotion and wit as much comfort as ever before; for by a constant stud and serious application of the Word of God, and b the assistance of His grace, I gained a different knowledg from what I had before. Thus I lived comfortable, m mind being entirely composed by resigning to the will o God, and throwing myself wholly upon the disposal o His providence."

III. THE POWER OF THE BIBLE TEACHING TO DELIVER MEN

The growth of Crusoe's character may be seen in th story as he conquers self, his fear, his environment, an in many other ways.

First, there is his sickness which the dose of tobacc cured, as he thought, but his soul sickness was cured b the promise of the Bible. Again, he was delivered fron his conscience, by repentance and by the acceptance o

provisions of the Bible, and the presence of God to him. He was also delivered from the Island and the dent of trying to save himself by the boat that he lt. When back home and on shore again, after the le attempt to get away from the Island, and back to gland or civilization, under his own power by the new t, he says, "When I was on shore, I fell on my knees d gave God thanks for my deliverance, resolving to lay le all thought of my deliverance by *boat.*"

When he was rescued in famine and from the pains of nger, what affected him not the least was his fear. "My r," he writes, "banished all my religious hope; all that mer confidence in God which was founded upon such nderful experience as I had had of His goodness, now ished . . . but one morning lying in bed and filled th thoughts about my danger from the savages, I found discomposed me very much; upon which those words the Scripture came into my thoughts, 'Call upon me the day of trouble and . . . ' How mercifully can our eat Creator treat His creatures even in those conditions which they seemed to be overwhelmed in destruction. ow can He sweeten the bitterest providences and give cause to praise Him for dungeons and prisons. What a ble was here spread for me in the wilderness, where I w nothing at first but to perish of hunger."

7. The Need of Passing On the Truth of the Bible d Christ.

Crusoe tells us, "I was called plainly by Providence to ve this poor creature's life. I began to speak to him and ach him to speak to me, and first made him know s name should be Friday, which was the day I saved s life. I was greatly delighted with him and made it y business to teach him everything that was proper and eful, and especially to make him speak and understand e, when I spoke; and it was very pleasant for me to lk to him. And now my life began to be very easy and ppy. I was wanting to lay a foundation of religious nowledge in Friday's mind; particularly I asked him e time, who made him. . . . I began to instruct him in e knowledge of the true God. By degrees I opened his yes, and he received with pleasure the notion of Jesus hrist being sent to redeem us, and the manner of mak- g our prayers to God and His being able to hear us ven into heaven. . . . Friday was with me three years, erfectly happy; the savage was now a good Christian, a uch better one than I, though I have reached the hope, nd blessed God for it, that we were equally penitent, and omforted, restored penitents."

For our deliverance now, are not repentance and coop- ration with God in order?

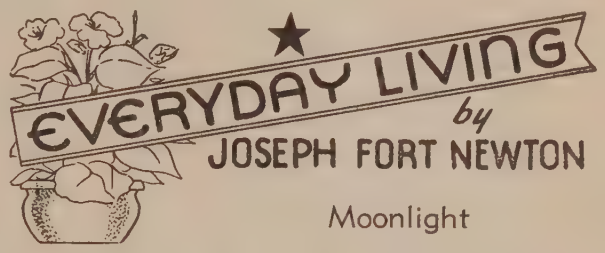
"Begin with the Preachers"

(Continued from page 148)

esus as Saviour. That will bring forgiveness, and a new ower in the battle against sin.

The Discipline of 1840, which I have before me, says the preacher, "You have nothing to do but to save uls." To be sure there were other directions, but they ere all to be helpful to the main purpose of his life. oncerning preaching he was told, "The best general ethod . . . is, 1. To convince; 2. To offer Christ; 3. To vite; 4. To build up. And to do this in some measure every sermon."

These provisions continued in the Discipline as long as e Methodist Episcopal Church existed. I have not lived up to those provisions as well as I ought. And I have heard a good deal of preaching which, in that respect, was worse than mine. In essence those provisions should guide the preacher. My thought is that we must secure genuine Christian experience, and we must begin with the preachers. A few years ago when a man was seeking membership in our Conference we used to be assured, "His conversion was clear." Now we do not know, and I fear he does not know, whether he was ever converted. If the word "converted" frightens him, he ought at least to know whether his will is surrendered to God and he accepts Jesus as his personal Saviour.



Moonlight

In the glow of a harvest moon, I walked with a friend amid the ruins of London. Somehow the mysticism of the night added an aspect of ancientness to the scene, as if it had been Pompeii.

Down Holborn Way we went, passing Staple Inn, one of the oldest inns in the city, still standing as if by miracle, although across the street, both up and down, the scene was an utter desolation.

A little farther along we came to the City Temple, a heap of wreckage, and near by St. Andrew's Church, where men have prayed for a thousand years. It is the largest Wren church, except St. Paul's.

In the days of Alfred the Great a wooden structure stood there; its bells rang for victory at Agincourt. Seven of its rectors became bishops—now it is a charred ruin, gutted by fire and fury.

Turning toward the Thames, we looked in vain for the Cheshire Cheese, linked with the name of Dr. Johnson. The lovely Temple Church, and the Temple Bar Library, have been blown to bits by explosives.

Farther east, St. Paul's Cathedral stands, a wounded thing, majestic but melancholy. Paternoster Row, Amen Corner, Sermon Alley, Angel Pavement—all down, and much of the rubbish carried away.

"Is anybody there?" cried a Traveler in the poem, before a house that was silent. We were travelers too, albeit in a ghost-city, voiceless but for echoes, and we felt a bit lonely and forlorn.

"What is real?" asked my friend. "Though nothing remains of the good and the lovely but the personal memory of it, shall we not hold on to that? The damnable fact before our eyes is a misleading lie!

"What, is only evil true? Not while two or three souls form a secret sanctuary of their own, and in fellowship and communion testify to the light as they know it. The spirit cannot be defeated."

Thus he poured out his soul, as we walked in the moonlight. My friend, when I parted from him, turned down the Strand; we had been strangely stirred, and in some incredible way, subdued and exalted!

Bishop G. Bromley Oxnam of Boston is speaking at four colleges within the next few weeks; namely, DePauw University, Greencastle, Ind., February 22; Grinnell College, Grinnell, Iowa, February 24; Wesleyan University, Middletown, Conn., March 1, and Massachusetts State College, Amherst, March 29. On Sunday, April 12, he will dedicate the new plant of Clark College, Atlanta, Ga. During Holy Week, he will be in Albany, N. Y., preaching at union noonday services.

Among the Methodists from New England who attended the Quadrennial Convention of the International Council of Religious Education in Chicago last week were Marie Cole (Mrs. Warren T.) Powell of Boston University, who participated in the Children's Work Section; Rev. John Hoon of Springfield, vice-chairman of the Commission on Educational Evangelism in the Pastors' Section, and Rev. J. Kirkwood Craig of Franklin, N. H., who represented the New Hampshire Council of Religious Education on the Executive Committee.

Melissa J. Hargraves, the next to the oldest member of the First Methodist Church in Saxonville, died February 9 at her home. Mrs. Hargraves was born in Natick, November 8, 1854, but had been a resident of Saxonville for seventy years. She took an active part in the work of First Church over a long period of time, and was a past president of the Ladies' Aid. Surviving her are three daughters, the Misses O. Blanche, Mary H., and Melissa J. Hargraves of Saxonville; a son, Frank F. Hargraves; three grandchildren, and two great-grandchildren. Funeral services were held in the church on February 12, with the pastor, Rev. Paul N. Otto, officiating. Burial was in the family lot in Edwards Cemetery. Rev. John E. Collier of Haverhill, a former pastor, assisted in the service.

Announcement has been made of the marriage of Miss Elaine Marion Cass, daughter of Mrs. Cass of South Portland, Maine, and the late Rev. Walter H. Cass, to Dwight E. Sargent, son of Rev. and Mrs. A. H. Sargent of Bingham, Maine. The wedding took place on February 1 at the home of the bride's mother, with the bridegroom's father officiating. Owing to the recent death of Mr. Cass, the ceremony was attended only by the two families and a few close friends.

Rev. Hobart F. Goewey, minister of the First Methodist Church of Newton, Newton Upper Falls, was the chapel speaker at Boston University School of Theology on Wednesday of last week, February 11.

Rev. Samuel M. Lindsay was honored at a special service at the Brookline Baptist Church on Friday evening of last week in celebration of the twentieth anniversary of his pastorate of that church. Rev. William R. Leslie of St. Mark's Methodist Church, Brookline, who recently was similarly honored upon the completion of his second decade as pastor of that church, offered the prayer. Dr. Daniel L. Marsh, president of Boston University, was one of the distinguished speakers who paid tribute to Dr. Lindsay. Although a Baptist, Dr. Lindsay is well known in Methodist circles, having been a popular speaker before Methodist groups of various kinds.

The election of Rev. Albert D. Stauffacher of Lansing, Mich., to head the Missions Council of the Congregational Christian Churches was announced recently in the daily press. Dr. Stauffacher, who is at present pastor of the Plymouth Congregational Church in Lansing, will direct the promotional activities of several denominational organizations, including the American Board of Commissioners for Foreign Missions and the Board of Home Missions. His headquarters will be in New York City.

Rev. H. O. Megert of South Eliot, Maine, recently underwent a major operation at the Portsmouth (N. H.) Hospital. His condition was excellent at the latest reports.

Rev. Harry C. Howard, who died on Tuesday of last week in Weston, W. Va., where he had been pastor of First Methodist Church, is said to have delivered the first Mothers' Day sermon in a church at Grafton, Va., May 10, 1908.

Dr. Charles E. Schofield, president of the Iliff School of Theology in Denver, Col., for the last seven years, has been elected president of Southwestern College, Winfield, Kan. He will succeed Dr. Frank E. Mossman, who is retiring at the close of the present academic year. Dr. Schofield is a native of Nebraska, born at Geneva, April 18, 1894. He was graduated from the University of Nebraska in 1917 and from Boston University School of Theology in 1920. He holds two honorary degrees—doctor of divinity from the University of Denver and doctor of laws from Boston University. He is a member, and the secretary, of the Board of Publication of The Methodist Church.

H. R. Knickerbocker, the brilliant foreign correspondent, is the son of Rev. H. D. Knickerbocker of Dallas, Tex., a Methodist preacher. This distinguished journalist, called Renfro by his friends, is reporting the Pacific war scene from Australia. A brother of the correspondent is R. C. Knickerbocker, who heads the department of public relations of Southern Methodist University, the institution in which, in 1922-23, H. R. Knickerbocker headed the department of journalism.

Dr. Ralph W. Sockman, minister of Christ Church, Methodist, New York City, preached at the Harvard Memorial Church on the campus of Harvard University Sunday morning. In the afternoon he spoke at Milton Academy, and in the evening he addressed the Wesley Foundation at Harvard-Epworth Church, Cambridge.

Rev. E. D. Kohlstedt, in a letter received Monday morning, says that Mrs. Kohlstedt's condition shows substantial improvement and there is promise now for a reasonably rapid recovery. The many friends of Dr. and Mrs. Kohlstedt will be glad to have this encouraging word.

Lyman M. Gammons, who died on Monday of last week at his home in Taunton as the result of a heart attack, was a leading layman of Calvary Methodist Church, Taunton. He was a steward of the church. As a member of the former Central Church he held many of the important church offices. He was always in demand as a song leader and as a singer in various quartets. Mr. Gammons had been one of Taunton's business men for forty-five years, and his community interests were many. He was a native of Westport and was born in 1873. Surviving him are his wife, Alice Davis Gammons; a daughter, Ruth Gammons Rouse; and two grandchildren.

Boston University is planning some very significant broadcasts over Station WHDH during the coming weeks. One of the features will be a series of vesper services from four-thirty to five o'clock Sunday afternoon through the Lenten period, in charge of the president of the university, Dr. Daniel L. Marsh. Various musical organizations of the university will participate in these services. The series will begin next Sunday afternoon, February 22, when the broadcast will come from Robinson Chapel of Boston University School of Theology. Dr. Marsh's subject at that time will be "What Washington Regarded as Superior to Patriotism."

The Dobbs Ferry, N. Y., printing plant of The Methodist Publishing House has been sold for $400,000 to the North American Philips Company, Inc., manufacturers of X-ray and other electrical equipment. The Board of Publication met on January 28 in Chicago, Ill., to approve the terms of the sale. The printing of religious books formerly done in the Dobbs Ferry plant was transferred several months ago to Methodist printing plants in Cincinnati, Ohio; Nashville, Tenn., and Chicago.

Greenfield Protestantism is inaugurating on the first Sunday of Lent, February 22, a series of six union vesper services that will bring to Greenfield widely known preachers and one of the country's best choirs. The subjects announced, and the speakers who will present them, are as follows: February 22—"Ideas Are Dynamite," Miss Margaret Slattery; March 1—"The Peace That Must Come," S. K. Ratcliffe, London, England; March 8—"Christ, the Gambler," Bishop G. Bromley Oxnam; March 22—"The Effect of War on the United States," Dr. J. Anton de Haas, professor in Harvard University; March 29—"What Our Religion Should Give Us," Dr. James Gordon Gilkey. On March 15, the Northland College Choir will be heard. The services will be held in the Second Congregational Church at four o'clock in the afternoon, except on Palm Sunday when the hour will be seven-thirty.

An Estonian Memorial Service to honor the memory of the heroic dead of the little Baltic country of Estonia, which has long been, and still is, a battleground for contending armies, will be held at Tremont Street Methodist Church. Boston, next Sunday morning at 10.45 o'clock. Ludwig Juht, a member of the Boston Symphony Orchestra, will play selections on the contrabass, and h

ie, Amanda Juht, soprano, will sing two ngs by Estonia's first woman composer, ina Härma, who died not long ago. The mon will be preached by the pastor of : church, Rev. Azariah F. Reimer, who has psen as his theme "Five Freedoms for a arless World." An offering will be taken the Estonian Relief Fund, Inc., to benefit e Estonian war sufferers. Rev. Oscar M. eld, recently elected for a third term as esident of the Boston Estonian Society, c., is chairman for the Estonian Indepennce Day Memorial Service.

According to a cablegram received by Mrs. tis Moore, executive secretary in the Forgn Department of the Woman's Division Christian Service, Miss Ethel Whiting, ntral treasurer in India, has moved the fice from 150 Dharamtala to Lal Bagh, ucknow, India.

A list of historical books and documents the possession of the Methodist Historical ociety of New York has just been compiled y the librarian, Dr. James R. Joy, and is vailable to applicants who may desire to now what research sources are accessible for eference use there. The collection is housed new quarters on the eleventh floor rear f 150 Fifth Avenue.

The *St. Petersburg Press* of St. Petersburg, la., in a recent issue reports a stirring sernon on "The Gospel the First Line of Defense" by Rev. William A. Thurston, pasor of the Central Baptist Church in that ity. Dr. Thurston was formerly (1890-1903) member of the New England Conference, nd is the author of "A Souvenir History of New England Conference Methodism"—an nteresting book, often in demand for refrence, in the library of the New England Methodist Historical Society.

The Methodist Commission on World Peace is meeting on February 26 in First Methodist Church, Evanston, Ill.

A bulletin to army chaplains from their chief's office directs attention to army regulations specifically prohibiting chaplains from wearing the pistol with twenty-one rounds of ammunition prescribed for other officers on duty with troops. This is to accord with the noncombatant status given to chaplains under Article IX of the Geneva Convention, which says, in part: "Chaplains attached to armies shall be respected and protected under all circumstances. If they fall into the hands of the enemy, they shall not be treated as prisoners of war." The Chief of Chaplains adds: "The wearing of arms by an individual chaplain might easily be used by the enemy as an excuse for treating all chaplains as combatants and taking from them the privileges accorded by the Geneva Convention." Chaplains, as ministers of religion, should maintain their noncombatant status.

Missionaries—Latest News

Piecing together information that has come to the Board of Missions and Church Extension from various sources in Malaya, and dispatches of the Associated Press and of the United Press to newspapers in America, there is every reason to believe that all Methodist missionaries and their families are now safely out of Singapore, the Malay Peninsula, Sumatra, and Borneo. Some of them are in Java, some in India and Burma, and some are perhaps en route to Australia or attempting to reach the United States. Some Burma missionaries are now in India.

A radiogram from Bishop Edwin F. Lee, from Batavia, Java, on February 7, indicates that he and most of the Methodist missionaries from Malaya were in Batavia on that date. He had planned, he said, to retain part of the missionary staff in Java until it was possible to return to Malaya, but that is "now impossible therefore returning (to) America."

Bishop Lee indicates that on that day (February 7) the evacuation of the Misses Minnie Rank (Kuala Lumpur), Eva Sadler, R. N. (Malacca), and C. Ethel Jackson (Singapore) was "pending" at Singapore; that H. B. Amstutz, Douglas P. Coole, Gerald V. Summers, Robert A. Blasdell, Tyler Thompson, and John Patterson are "probably joining their families at Woodstock" (school for missionary children in the mountains of India); that Rev. and Mrs. Egon Ostrom and Rev. and Mrs. K. Ragnar Alm of Sumatra are Swedish neutrals (and therefore probably safe to remain in Sumatra); and that he is hoping for the arrival in Java (from Sumatra) of Rev. and Mrs. Darel D. McFerren and Miss Freda P. Chadwick.

Bishop Lee adds that, before withdrawing from Malaya, he and the missionaries delegated all necessary authority to nationals to carry on church, school, and medical work.

A cablegram from Bishop C. D. Rockey, from Lucknow, on February 5, states that the following missionaries from Burma are in Lucknow: Professor Robert W. Sachtjen, Mrs. J. R. Boyles, Mrs. M. A. Clare, Mrs. H. J. Harwood, Mrs. F. E. Manton, Mrs. R. F. Spear, Miss Ruth Field, and Mrs. Grace L. Stockwell.

The same cable says that four women from Malaya have arrived in Lucknow: Mrs. H. B. Amstutz, Mrs. Robert A. Blasdell, Mrs. Douglas P. Coole, and Mrs. Tyler Thompson.

A cablegram received from Professor Sachtjen, on February 13, says that he is now teaching at Mount Hermon School, Darjeeling, India.

A delayed cablegram, received February 13, from Rev. Robert A. Blasdell, from Singapore, announced that Mrs. Blasdell and her two sons had left for India; and that Mrs. Blasdell's sister, Margaret (a British subject), and her boys had gone to Australia. These are the daughters and grandsons of Dr. William G. Shellabear, retired missionary, now in Hartford, Conn. Margaret is married to an English rubber planter. The husbands of both women were "safe in Singapore" when the cablegram was sent, but they have probably since been evacuated to Java or India.

A press association dispatch from Batavia announced the arrival there on February 10 of Rev. and Mrs. Eugene O. McGraw of Sitiawan, Perak, Federated Malay States. The vessel on which they had arrived from Singapore had run the gauntlet of Japanese bombing planes.

Rev. Pliny W. Keys, veteran missionary in Kambini, Portuguese East Africa, was expected in America this spring on a year's furlough. He advises, however, that he plans to remain at his post.

Rev. and Mrs. Paul A. Schmucker, missionaries to the Dyaks in Borneo, and their two children arrived in New York on February 13, having traveled from Singapore via Batavia and Cape Town. At almost the same time, on another steamer, Rev. and Mrs. Waldo S. Reinoehl of Seramban, Federated Malay States, and their two children, and Rev. and Mrs. Herbert F. Kuehn of Singapore arrived in New York on another vessel, having come practically the same route. Both groups left Malaya after the beginning of hostilities. They may be addressed in care of the Board of Missions and Church Extension, 150 Fifth Avenue, New York, N. Y.

Recent press dispatches tell of the recapture of the city of Nanchang, China, by Chinese troops, after the Japanese had held it for a number of months. Nanchang is the Methodist center in which the Susan Toy Ensign Memorial Hospital, under the supervision of Ernest W. Weiss, M. D., is located. The hospital has carried on throughout the period of occupation.

With Our Writers

Harold Garnet Black, Beverly Hills, Cal.; well known as a writer and a contributor to various periodicals.

J. Lester Hankins, Everett; pastor of Glendale Methodist Church.

J. I. Bartholomew, Stafford Springs, Conn.; a minister for more than sixty years, and one of the most highly respected members of the New England Southern Conference.

The Archbishop of York, second-ranking prelate of the Church of England.

Oliver M. Keve, St. Joseph, Mo.; minister of First Methodist Church.

John E. Manley, executive director, War Prisoners' Aid Committee of the Young Men's Christian Association.

Frederick F. Adams, Voorheesville, N. Y.; pastor of the Methodist Church.

George B. Ahn, Jr., Chicago, Ill.; manager of Chicago branch, Methodist Information.

Preaching Through Stories

"Give me three illustrations and I have a sermon," once said a caller at the Herald office. There is great homiletic value in a good illustration or an arresting story, though we should scarcely recommend the oversimplification of the Herald caller as an excuse for formulating an entire preachment in a half-hour or so on Saturday night. But stories are windows that can light up a discussion and help to make it understandable to the ordinary mind.

In a new book, "There Are Sermons in Stories,"* from the pen of Dr. William L. Stidger, professor of the theory of preaching through the radio and books, in Boston University School of Theology, there are gathered together many interesting tales and anecdotes that should prove of great value not only to ministers but also to laymen. The stories included in this collection have grown out of human living. They are dramatic, "brief and streamlined," and most, if not all, of them have been published in magazines or delivered over the radio. They are short and pointed—none of them, we believe, would require more than three minutes of reading time.

*There Are Sermons in Stories. By William L. Stidger. Abingdon-Cokesbury Press: New York, Nashville. Price, $2.

All Out for Christian Education!

GEORGE B. AHN, JR.

A spiritual advance participated in by forty Protestant denominations during the next four years, for the purpose of reaching every person in America with Christian teaching, was launched in Chicago, Ill., February 9-11, at the Quadrennial Convention of the International Council of Religious Education, sponsors of the United Christian Education Advance.

"Created for a time like this" seemed to be the consensus of opinion among the 1850 professional workers, ministers, and lay men and women who took part in the Quadrennial Convention, the Lay Conference, and the Professional Advisory Section meetings, regarding the program for reaching the 15,000,000 children who have had no religious education and for renewing the interest of many adults.

Attention was called by several speakers to the "providential" launching of such an advance at a time when emphasis on spiritual values will do the most good in helping the United States and the Allied Nations "to combat the attacks of pagan dictatorships and to maintain the freedom of democracy."

This emphasis was first spoken by Governor Harold E. Stassen of Minnesota, in the keynote address at the opening session of the Quadrennial Convention, February 9, when he said: "There is a strirring challenge before the International Council of Religious Education in these dark hours—a challenge to see that the basic concepts of our religion become known to all our people and become part of the solution of the social, economic, and international problems in the days ahead.

"After we have won victory, and we will win victory, should come a peace which is in keeping with the precepts of religion. Only such a peace can be a lasting peace.

"The leadership this nation provides in the post-war world will be dependent upon whether or not our people personally accept religious teachings. In the United Christian Education Advance, church leaders are accepting this challenge of putting religion in the minds and the lives of all our citizens.

"We can regird the spiritual foundations of our democracy only if every citizen makes religion a living force in his own life."

In the closing session, Dr. Paul Calvin Payne of Philadelphia, Pa., general secretary of the Presbyterian Board of Christian Education, declared the intention of religious education leaders as follows: "We are setting ourselves to build a world where little children *everywhere* can sing themselves to sleep."

"We must go forward—forward to the point where our readiness to sacrifice for Christian ideals is greater than the readiness of the collectivist to sacrifice for his pagan state," Dr. Payne continued. "It is certain that unless Christianity can call forth greater heroism and sacrifice than pagan collectivism, then the Christian church cannot hope to prevail in the present struggle."

Between these challenges, other men and women who know what they are talking about, presented views upon the need for religious education in the home, in the church, and in the community as a vital program *now*. In sixteen professional advisory sections, the 1350 professional workers spent long hours in planning how this shall be done.

Presenting a review of the last four years in the religious education field and officially launching the Advance, Dr. Roy G. Ross, general secretary of the International Council of Religious Education, declared:

"The most encouraging characteristic of these years has been the resurgence of interest in religion and the concern for the religious training of our children and youth. It is exceedingly fortunate that paralleling this resurgence of interest there have come among the leaders of the religious education movement a new feeling of imperative and a new sense of direction. Perhaps this can best be characterized by saying that religious education has emerged from a period of analysis and experimentation into one of aggressive action.

"This new missionary zeal for the 'unreached' has found its most dramatic expression in the United Christian Education Advance, wherein both laymen and professional leaders of forty denominations have adopted a common program and are joining forces to lead thousands of communities throughout America into a strengthened and expanded program of Christian teaching."

Under the title "Laymen, Stand by the Church!" four well-known lay leaders in religious education gave personal exhortations at the closing session of the convention. They were: Mrs. Jennie C. Eulette, Chicago, president of the Walworth Co. and chairman of member of the Board of Education, Northern Baptist Convention; Judge Norris C. Bakke, Denver, justice of the Supreme Court of Colorado; Howard Coonley, New York, president of the Walworth Co. and chairman of the Committee on Cooperation with Churches of the National Association of Manufacturers, and J. L. Kraft, Chicago, president of the Kraft Cheese Co. and treasurer of the International Council of Religious Education.

"The cooperative spirit needs to spread through the groups we call labor, capital, management—agriculture, industry, trade—and the professions," stated Mr. Coonley. "The churches can encourage and foster it now, while we are making war to win peace; for in the midst of war, consciously or unconsciously, we are shaping the peace that will follow."

Judge Bakke called for a great offensive on the part of the churches, saying: "Christian forces should launch such an offensive as the world has never seen, one that will not only reach but dominate the peace table to the end that there shall be set up a Federation of the World based on the application of Christian doctrine in the settling of international affairs."

Speaking of practical applications of methods to carry religious education to the "unreached," Dr. Luther A. Weigle, New Haven, Conn., dean of the Divinity School, Yale University, and president of the Federal Council of Churches, said: "We must cultivate, in the service of Christian education, the new methods of appeal to the eye and ear which are being developed through radio and motion pictures. We must redeem the public school from secularism and atheism; we must help families to fulfil their primary and indispensable function in the moral and religious education of children; we must stimulate the churches to fuller realization in spirit and performance of their educational service and responsibility."

At the same Tuesday morning general session of the Quadrennial Convention, Dr. John Q. Schisler, Nashville, Tenn., executive secretary of the local church division, Methodist Board of Education, stated: "The bases of a just and lasting peace must be essentially Christian in motive and in their application to the financial, political, and social relationships among people and nations. We are not ready in America to accept those conditions. We can be made ready only through the grace of God and the process of Christian education."

Also at that session, a memorial service was held for the late Russell Colgate, who had been president of the International Council from 1926 to the day of his death, July 31, 1941. Fitting tribute to the work of this leader in Christian education was paid by Robert M. Hopkins.

Registrations for the Quadrennial Convention and the Lay Conference were far above expectations, the total reaching 1850. Of these, some 500 attended the Lay Conference to study methods through which they can work in "making religion effective in American life." For one full day, the men and women met in separate sessions, discussing in various commissions the problems they face in their local churches.

The Lay Conference formally organized at the final session, electing the following officers: Thomas H. West, a Methodist layman of Chicago, chairman; Mrs. Mary C. Smith, Minneapolis, vice-chairman, women's division; C. O. Royse, St. Louis, vice-chairman, men's division; Mrs. Rufus H. Bowman, Oak Park, Ill., secretary; Mrs. E. E. McClintock, Chicago, chairman of program committee and representative in the Council; executive director, Philip C. Landers, Chicago, of the International Council staff. The treasurer and the chairman of the membership committee are to be named by the executive committee.

In the election of Council officers at the final session, Mr. Kraft was elected president pro tem. Vice-presidents elected were: Mrs. Lula D. McEachern, Atlanta, Ga., chairman of board, Industrial Life and Health Insurance Co.; Ralph W. Gwinn, New York City, president, International Association of Daily Vacation Bible Schools, and Rev. C. H. Dickinson, Toronto, Canada, book steward, United Church of Canada Publishing House. Mr. Kraft was reelected treasurer and Dr. Ross secretary.

Dr. Arlo Ayres Brown, Madison, N. J., president of Drew University, and chairman of the board of trustees of the International Council, was elected temporary president for the general sessions.

Other Methodists who took part in the program as speakers included: Mrs. A. O. Aldrich, Oak Park, Ill.; Mrs. Merle N. English, Woodstock, Ill.; Herman Will, Jr., Chicago, chairman of the Methodist Youth Commission, in the Lay Conference.

Professional Advisory Sections—Rev. Robert G. Anderson, Oswego, Kan.; Eric T. Braund, director, Methodist Student Foundation, Northwestern University, Evanston, Ill.; Beulah Clearwaters, Oak Park, Ill.; Rev. Claude E. DeWitt, Kansas City, Kan.; Rev.

(Continued on page 162)

Ministers' Retreats

Bangor District

Convocation Week at Bangor Theological minary, Bangor, Maine, is the most opportune time for the holding of the District etreat of the Methodist ministers. The sacment of the Lord's Supper marked the osing session of the Convocation this year, d became a fitting prelude to the Retreat.

More ministers than usual assembled in race Church, Bangor, for the Retreat. Supr was served by the women of Grace hurch. The evening meeting was presided ver by the district superintendent, Rev. ohn G. Rogers.

The unfolding purpose of the program rought the evangelistic and missionary interts of the church together. A searching nalysis of the subject "The Minister as a oul-Winner" was made in the address by ev. Cornelius E. Clark, pastor of Woodrds Congregational Church, Portland. The onference secretary of missions, Rev. A. G. Hempstead, pointed out some steps that must e taken to bring home to the people the bligation of Christ's command to spread he gospel. The Lord's Supper as an opportunity for the evangelistic appeal and for Christian witness was presented by Rev. Raynond L. Hart. Between addresses there was period of silent prayer.

Ministers and laymen of the Aroostook group held their Retreat on the day oberved throughout the Area, February 11, t Mars Hill, with Rev. Jesse Kenderdine, Rev. A. G. Hempstead, Rev. Victor P. Musk, nd Rev. A. W. Solandt as the leaders on he program.

Portland District

The ministers of the Portland District gathered at Congress Street Methodist Church, Portland, Maine, February 11, for the annual Ministers' Retreat.

Devotions were conducted by Rev. Ernest C. Flood, who preached on "The Neglected Vineyard." Rev. Harley A. Shattuck, district superintendent, presented the subject of "The Minister and His Own Soul." He was followed by Rev. George D. Moores with the topic "The Minister and His Preaching."

A fellowship lunch was served by the women of the church.

Afternoon devotions were led by Rev. E. Eldredge Brewster, who preached on "The Eternal Witness." This was followed by two topics: "The Minister and His Reading," by Rev. Elwin L. Wilson, and "The Minister as a Shepherd," by Rev. Albert I. Oliver. A discussion period followed the presentation of the topics at both sessions. The Retreat was brought to a close by the district superintendent, and the benediction was pronounced by Rev. Arthur A. Callaghan.

Rev. Willard J. Rand, Jr., was the host pastor. The late Rev. Walter H. Cass had been the chairman of the program committee, and the other members of the committee, Mr. Rand and Rev. Charles H. Davis, carried out the suggestions he had made.

Augusta District

The ministers of the Augusta District met at Green Street Church, Augusta, Maine, February 11, for their Retreat.

The morning session began with a brief devotional period conducted by the district superintendent, Rev. Herbert F. Aldrich. Speakers and subjects were: Rev. Cymbrid Hughes, "The Christian Minister in War Time"; Rev. Warren E. Mesler, "The Community Interests of a Country Minister"; and Rev. Charles L. Kinney, "The Community Interests of a Large-Town Pastor." All these papers provoked lively discussion.

The women of Green Street Church served dinner.

At the afternoon session, Rev. Charles T. Brown gave a paper on "The Phases of Church and Parish Work I found Neglected in the Training Schools"; Miss H. Louise Perry spoke on "The Relation of the Minister to the Woman's Society of Christian Service," and Rev. F. Ernest Smith explored the "Experience Meeting" to discover its value for this day, and the possibility of its reestablishment. This last address gave the setting for the closing period of the Retreat. The district superintendent spoke briefly, and then called Rev. Cymbrid Hughes to the chancel to help with the administration of the communion. The entire company found a place at the altar, spending a time in meditation, consecration, and prayer. After the singing of "Blest be the tie that binds," the benediction was pronounced by the district superintendent.

New Bedford District

The Retreat of the New Bedford District was held at the Acushnet Methodist Church on Monday, February 9. Rev. R. N. Bender was the host.

The opening devotions were conducted by Rev. John Rosengrant. The morning session was set aside for the purpose of enabling the ministers to get better acquainted with each other. Each one gave briefly his background and the story of how he came to be a minister. The session grew into an old-fashioned "class meeting."

Luncheon was served by the women of the church.

Rev. P. M. Spurrier, district superintendent, called the afternoon session to order. After the singing of a hymn, Mr. Spurrier spoke on the "Overtones" needed by a pastor in facing these times and in preaching to a needy world. Following the address, there was a period of silent prayer, concluded with an audible petition offered by Rev. W. H. Bath. The question of evangelism was next on the program. Rev. W. D. Hamilton related his experiences in that field. Rev. S. R. Luthy spoke of the School of Evangelism which he attended at Silver Lake last summer. Rev. R. N. Bender and Rev. R. F. Seaver told of the "Quest for Life" school conducted at Acushnet.

The Retreat came to a close with the service of holy communion conducted by the superintendent, assisted by Rev. W. I. Ward.

Norwich District

Twenty-one of the thirty-two Methodist ministers of the Norwich District attended the Retreat held February 11 in the parish house of the University of Connecticut at Storrs. The meeting was under the direction of the district superintendent, Rev. Earl E. Story.

The opening devotions were led by Rev. C. Homer Ginns. The theme of the Retreat, based on the third chapter of the Epistle to the Ephesians, was stated by Dr. Story as "Understanding the Mysteries of the Salvation of Christ." He suggested many things in relation to the stand of the church and the minister toward war and world events. Rev. O. L. Monson was the next speaker on the program, his topic being "Lenten Evangelism as Planned by the Department of Evangelism." There was a period of discussion following each address. The Retreat then moved on to the topic "What I Expect of Lent and Easter." This was presented by Rev. W. Ralph Ward, Jr., and Rev. C. Homer Ginns.

The group adjourned to the university cafeteria for lunch and on returning to the parish house held a brief business session. It was voted to hold a district men's meeting during Lent, tentative dates being March 14 or 21 as may be arranged, the meeting to be held in Norwich, probably at the Young Men's Christian Association. It was also voted to accept the invitation of the Baltic Methodist Church for the District Conference to meet there on May 2. The committee on the licensing of local preachers was appointed by the district superintendent. The members are: C. H. Ginns, chairman; F. A. Dyckman, A. W. Jackson, W. R. Ward, Jr., and H. H. Crawford.

The program of the day was then resumed. Rev. W. E. Lowther presented the theme "What Is a Good Sermon?" "Beginning Our Ministry" was discussed by three speakers—Rev. C. X. Hutchinson, Jr., Rev. F. A. Dyckman, and Rev. M. F. Eller. Rev. James I. Bartholomew was then called upon to tell of his experience.

The meeting closed with a consecration period in which the ordination vows were renewed as the ministers present stood in a circle with joined hands.

Providence District

The annual Retreat for the ministers of the Providence District was held in the church at North Attleboro on February 11. The opening devotional service was conducted by the district superintendent, Rev. Leonard C. Harris. The theme for the session was "Christianity in Earnest," and dealt with an interpretation of religious experience. The leaders and their assistants were: Rev. S. A. Livingstone, presenting the topic "God's Man," with Rev. R. L. Roberts, Rev. F. W. Gray, and Rev. R. S. Moore as assistants; Rev. G. H. Parker, presenting "The Faith We Live By," assisted by Rev. E. A. Miller, Rev. R. W. Hibbard, and Rev. Paul Q. Brooks; Rev. A. A. Thornburg, presenting the final topic, "Making This Experience Live in Others," with Rev. H. K. Mousley, Rev. J. H. Graham, and Rev. E. A. Shepherd assisting.

A picnic lunch was held, with the women of the church serving hot drinks.

A testimony and experience service constituted the devotional period for the afternoon. The session closed with communion, at which the new order of service was used.

Northern District

The Northern District Day of Preparation and Retreat, in cooperation with the Area Calendar Program, was opened in the sanctuary of the Methodist Church, Lebanon, N. H., on February 11 at 10.15 A.M., with the district superintendent, Rev. H. D. Hawver, presiding. After the devotional service led by Rev. Howard H. Hare, Rev. Ray H. Cowen, pastor of the church, gave the prin-

cipal address, on "Rekindling the Soul of the Pastor-Preacher." Counsel, prayer, and the singing of gospel hymns followed with uplifting effect until the lunch hour at 12.15 at the church.

At 1.15, the district superintendent presented the Area and district goals in process of achievement, stressing the encouraging results thus far noted in debt-raising, Christian education, evangelism, and building of morale. Among the topics discussed during the afternoon were: keeping one's own ministry from bogging down, preaching to win an immediate verdict, safeguarding one's pulpit message from the peril of hate, maintaining a balanced message in an unbalanced age, and distinguishing between the voice of Scriptural evangelism and the voice of the reporter of interesting current events. Plans for general observance of Lenten and Good Friday services throughout the district were discussed, pointing to cooperation in the task of evangelism.

At 3, the district superintendent, assisted by the pastor of the church, administered the sacrament of the Lord's Supper, closing at 3.30. The attendance was excellent and heart-warming.

Boston District

Meeting at 10.30 A.M. on February 11 in the beautiful sanctuary of the Milton Parkway Church, the Boston District ministers were led in an inspiring Retreat with the district superintendent, Rev. William Gunter, conducting. Three addresses on the theme of evangelism were given in the following order: "Evangelism Through Worship," by Rev. Fred Winslow Adams; "On the Watch," by Rev. William R. Leslie; and "The Evangelistic Message of Ezekiel," by Professor Elmer A. Leslie.

A solo, "The Lord Is My Shepherd," was sung by Miss Mary E. Pierce, with Miss Ruth Severance as organist. This served as a prelude to the sacrament of the Lord's Supper, which was administered by Rev. Robert M. Pierce, host pastor, and Mr. Gunter, district superintendent.

With the inspiration of the addresses, and the mood of worship that had been created, no more fitting climax to the day could have been planned than the Lord's Supper to conclude the Retreat.

Lynn District

Fifty preachers met at Calvary Methodist Church, Arlington, February 11. The district superintendent, Rev. Laurence W. C. Emig, led in the opening worship service.

From recent experience, carefully prepared and helpful statements were presented by Rev. Frank Peverley, "Building Larger Loyalties," and Rev. Archiver J. Strait, "Our Message and Ministry in Behalf of Men from Our Churches in Uniform and to Their Families." Dr. W. J. Lowstuter led to lofty heights through his interpretation and testimony concerning the New Testament experience of God in the life of the individual preacher.

Luncheon was served by the women of Calvary Church.

At the afternoon session Rev. Carl E. Wilson gave a personal testimony of an experience in pastoral visitation. Rev. Fred E. Fox in the interest of evangelism related a personal, pastoral experience which, in the North Andover church, has led to large and visible results. Rev. Ernest W. Riggs, a missionary, told the story of suffering and starvation, loyalty, faith, and Christian service among the people in Greece.

Rev. Lloyd A. Duren, soloist, and Rev. Clarence A. Morrill, organist, contributed to the worship services throughout the day.

The day of prayer and preparation, fellowship and dedication closed with the celebration of the Lord's Supper. Preachers who shared in administering the sacrament were Rev. C. C. P. Hiller, Rev. Carl H. Raupach, Rev. Ernest W. Riggs, Rev. Charles H. Stackpole, the district superintendent, and Rev. George A. Butters, pastor of Calvary Church.

Springfield District

The Springfield District Ministers' Spiritual Retreat was held, under the leadership of the district superintendent, Rev. Charles W. Jeffras, February 11, in the church at Chicopee Falls, Rev. Edward F. Miller, pastor and host.

The morning program centered about the gospel account of the transfiguration of Jesus and the events leading up to and following it. After the reading of Matt. 16:13 to 17:23 and a devotional meditation on the transfiguration, there followed a series of applications of this crisis in the life of Jesus to the various aspects of the minister's spiritual life and task.

The afternoon was spent in seeking inspiration from the great examples of the evangelistic passion found in Paul, Wesley, Asbury, and Moody; and in a report from the summer conference on evangelism at Chautauqua, followed by a forum on the technique of present-day evangelism.

The evening hour was given entirely to the devotional message of the district superintendent, who delivered a constructive address on "The Fountain Spring of Our Evangelism." After the address, the devotions of the day were brought to a consummation in the observance of the Lord's Supper.

With the exception of student supplies who were unable to be present, attendance was perfect. Although a limited number of men were formally assigned parts in the program, all freely participated in the frequent informal discussions throughout the day. Interspersed with prayer and the singing of hymns, the program was maintained at a high devotional level.

BOOK REVIEWS

FAITH AND NURTURE. By H. Shelton Smith. Charles Scribner's Sons: New York. Price, $2.

To those who have long thought that present-day methods of religious education overemphasized administration of church schools and neglected the more vital subject matter that they teach, this book will come as a welcome tool. It is a technical book that will appeal largely to religious educators and pastors. Dr. Smith, who is a member of the faculty of the Divinity School in Duke University, devotes the major portion of his book to the critical analysis of liberal Protestantism as the theological basis of our present emphases in Christian nurture. In his opinion, we must face the question: "Shall Protestant nurture realign its theological foundations with the newer currents of Christian thought, or shall it resist those currents and merely reaffirm its faith in traditional liberalism?" He takes the former alternative. If the thought patterns of modern liberal religious nurture are not reconstructed in terms of a more adequate faith, the twentieth-century movement of religious education will ultimately collapse. In substantiation of this point of view, Dr. Smith severely criticizes liberal Protestant nurture, yet he does not fail to offer constructive suggestions for the advance of our systems of Christian nurture.

All Out for Christian Education!

(Continued from page 160)

W. Smith Harper, Forest Park, Ill.; Rev. John Hoon, Springfield, Mass.; Rev. Frank A. Lindhorst, Des Moines, Iowa, Conference director of religious education; Rev. Lester R. Minion, River Forest, Ill.; Rev. Ernest F. Tittle, Evanston, Ill., and Rev. H. P. Woertendyke, Stafford, Kan.

Staff members of Methodist agencies who spoke included: E. Dow Bancroft, Chicago, Board of Lay Activities; Wade Crawford Barclay, New York, Joint Committee on Religious Education in Foreign Fields; Ralph E. Diffendorfer, New York, Division of Foreign Missions; E. Mae Young, Nashville, Tenn., Joint Department of Missionary Education.

Board of Education, Nashville—Jessie Mae Beck, Clarice Bowman, M. Earl Cunningham, Martha DuBerry, Nathaniel F. Forsyth, F. L. Gibbs, E. O. Harbin, Frances C. McLester, M. Leo Rippy, Mary Skinner, Edward D. Staples, and Walter Towner.

The Methodist Publishing House—Pat Beaird, Lovick Pierce, Walter L. Seaman, Fred D. Stone, and M. T. Turner.

BOOKS JUST RECEIVED

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THESE PROPHETIC VOICES. Edited by T. Otto Nall. Abingdon-Cokesbury Press: New York, Nashville. Price, $1.50.

OUT OF DARKNESS. By John Haynes Holmes. Harper & Brothers: New York. Price, $1.50.

THE RISEN LORD. An Easter Pageant. By Walter Russell Bowie. Abingdon-Cokesbury Press: New York, Nashville. Price, 25 cents.

PERSONALITIES BEHIND THE PSALMS. By Robert B. Whyte. Abingdon-Cokesbury Press: New York, Nashville. Price, $1.50.

THE WAY OF THE TRANSGRESSOR. By Costen J. Harrell. Abingdon-Cokesbury Press: New York, Nashville. Price, $1.50.

BROTHERTOWN. By Louise B. Griffiths. Friendship Press: New York.

LIVING TOGETHER IN TODAY'S WORLD. By Louise B. Griffiths. Friendship Press: New York.

THE BIBLE AND ITS BOOKS. By Charles G. Sewall. Abingdon-Cokesbury Press: New York, Nashville. Price, 60 cents.

TEACHING RELIGION IN THE PUBLIC SCHOOL. By Conrad A. Hauser. Round Table Press: New York. Price, $2.

"The Old Man of the Mountains"

r. John S. Burnett, seventy-seven, foun- of Pittman Center, Sevierville, Tenn., first Southern mountain project estab- d by the former Methodist Episcopal rch, and affectionately known through- Methodism as "the Old Man of the ntains," died on February 9 in a hos- l in Jackson, Miss., according to word ived at the Methodist Board of Missions Church Extension, under whose sponsor- the Smoky Mountain Mission operates. r. and Mrs. Burnett were on a short omobile trip in Mississippi when he was en to the hospital. Funeral services were d February 11 in Chattanooga, Tenn.

One of the most picturesque and beloved ures in American Methodism, Dr. Burnett s in great demand as a speaker in many ts of the United States, having spoken the interest of his work for a number of rs. Although retired as superintendent eritus of the Smoky Mountain Mission in 8 after fifty years of service in the min- y, Dr. Burnett continued to engage actively social and religious work and since that e started a new project thirty-five miles m Pittman Center, previously without ial or religious ministry.

Before the founding of Pittman Center in 21, opportunities were limited for the untain people. Feuds flourished, moonshin- was rampant, and poverty and disease vailed. Dr. Burnett visioned a program t would bring religion, lift the economic tus, supply educational opportunity, adjust ial life, and provide medical care, and ed to see his dreams come true.

On numerous occasions, while attempting gain the confidence of the people, he nost lost his life. After a tussle with one tlaw, reported to have twenty-five notches his gun, Dr. Burnett won the respect of e people and was made a deputy sheriff. e was instrumental in converting a man ho threatened him with a club as he knelt prayer. Lost in a snowstorm and having come unconscious after being frozen, he as discovered and taken to the home of a torious feudist, whose conversion followed. Patiently Dr. Burnett worked among his ople, until today Pittman Center consists well-equipped buildings, including elemen- ry and high school, home economics build- g, craft shop and goodwill store, and a spital. In addition, eight outlying centers social and educational ministry and more an sixty churches constitute the Smoky ountain Mission, which serves thousands of ountain people. Through Dr. Burnett's forts, twenty-four schools were established d have gradually been taken over by the ate.

Dr. Burnett was a keen student, studying ot only methods of improving mountain fe, but Greek, which he read almost every ay of his life. He was a graduate of the niversity of Chattanooga School of The logy and held a doctor of divinity degree om that institution. As a result of study, r. Burnett supervised the planting of thou- nds of apple trees and pines in the district ear Pittman Center, in an attempt to bring ew means of livelihood to the people. New gricultural methods, livestock, vocational aining, carpentry, crafts, are among the nprovements introduced in the mountains. n eight-month term offers home economics and manual training and a standard high school course. Before Dr. Burnett's project, there was only a four-month term, and that only to the fourth grade. Health education, through the schools and homes, has wrought miracles in eradicating typhoid fever and diphtheria through vaccination and inoculation, and in correcting diet. Until a mountain doctor came, the people knew only "homemade" remedies or depended on a doctor eighteen miles away. Last year the doctor made 1150 house calls from ten to twenty miles on either side of the Center. There were 2282 office calls.

Before accepting the superintendency of the Smoky Mountain Mission in 1920, Dr. Burnett had served a number of pastorates in North Carolina and Tennessee, also as district superintendent, and as field secretary

J. S. Burnett

FOUNDER OF PITTMAN CENTER, SEVIERVILLE, TENN.

of the University of Chattanooga. He was admitted on trial to the Blue Ridge Conference of the Methodist Episcopal Church in 1888. When he retired at the 1938 session of the Holston Conference, he was honored at a special recognition service for his labors in the Christian ministry. He was a delegate to the 1916 General Conference of the Methodist Episcopal Church.

Dr. Burnett was born in North Carolina in 1866 and was united in marriage with Miss Laura Eleanor Petty. Mrs. Burnett and four children survive.

Pacifists Meet

An immediate negotiated peace providing for a democratic, non-military, and all-inclusive world government was favored in one of the resolutions adopted by the Fifth Annual United Pacifist Conference held in New York City on Saturday and Sunday, January 31 and February 1.

Four hundred eighty-five persons, approximately fifty per cent more than at any of the four annual conferences during peace time, registered for the group of meetings.

The Association of Catholic Conscientious Objectors, the Campaign for World Government, the Episcopal Pacifist Fellowship, the Fellowship of Reconciliation, the New History Society, the Peace Committee of the Religious Society of Friends, the War Resisters League, and the state Women's International League for Peace and Freedom jointly sponsored the conference.

Dr. John Nevin Sayre, Dr. Frederick J. Libby, Paul J. Furnas, Dr. Evan W. Thomas, Richard B. Gregg, James P. Mullin, and Dr. Jessie Wallace Hughan were the speakers. Questions and discussions were a feature of each session.

Approval was also given to resolutions favoring: revision of the Selective Service Law to provide recognition of individuals conscientiously opposed to war for any reason; American respect for the neutrality of Eire; provision of a non-military fund to which conscientious objectors could pay taxes; and commemoration of St. Brigid.

Pledges Support to Nation

Full support to the nation's defense effort by the 202 institutions under the advisory supervision of the Board of Hospitals and Homes of The Methodist Church was voted by the board at its annual meeting in Dallas, Tex., February 2-4. Bishop Raymond J. Wade of Detroit, Mich., president of the board, was chairman of the sessions. The twenty-four member board consists of a bishop, a minister, a hospital representative, and a layman from each of the six Jurisdictions. Convening upon adjournment of the board was the National Association of Methodist Hospitals and Homes, a voluntary organization composed of officials and employees of the institutions.

Members voted to continue for another year the survey of philanthropies of the united church now being made by a joint committee of the board and of the association. A report on the survey revealed that 92 per cent of all the institutions had recorded data, including 82 Methodist hospitals, 49 homes for children, 46 homes for the aged, and 24 homes for business young women and men.

The survey showed that the 202 institutions represent a capital investment of more than $130,000,000, with permanent endowment funds over $24,496,000. The total debt is less than $12,000,000. The grand total of gifts to the philanthropies in 1940 was $3,241,917. Hospitals received $2,045,250, homes for the aged $299,947, homes for children $878,318, and homes for business girls and men $18,400. Nearly 70 per cent of this giving came from non-Methodists, according to the report.

Finding no buyers for the Beth-El General Hospital at Colorado Springs, Col., the board has changed its attitude and is setting the institution on its feet financially, Dr. John G. Benson of Indianapolis, Ind., executive secretary, told the meeting. The entire nursing school will be on a profit-making basis, he said. With a capacity of 202, the hospital's average number of patients is now 130.

The board voted to establish a non-commercial National Church Personnel Bureau at Columbus, Ohio, to aid in securing the highest type of Christian workers for Protestant institutions. The Committee on Personnel reported that on one side is a crying need for Christian personnel in Methodist hospitals and homes, while on the other is the vast number of young men and women

within the church wishing to give their lives to social service.

Members of the board agreed to hold their next meeting at Indianapolis, Ind., in conjunction with the national association.

Dr. Benson, general superintendent of the Indianapolis Methodist Hospital, was reelected executive secretary of the board for one year. He accepted the office conditionally, intending to serve only until certain problems now before the board are solved. A manual of activities of the board will be published soon for use of the members.

Members of a committee appointed by the board will prepare a carefully worded statement for the church on the board's policy of cooperation with the national defense program, it was decided. Dr. Benson was authorized to give an immediate statement to the press.

Administrative committeemen of the board who will direct affairs between conventions are Bishop Wade, Dr. Benson, Dr. Carder, and Miss Frances Knight of Detroit.

Bishop Titus Lowe spoke at a public meeting in First Church, Dallas, held in connection with the National Association of Hospitals and Homes. A section of the auditorium was filled with uniformed nurses from the local Methodist Hospital. Bishop A. Frank Smith of Houston was a speaker, and Bishop John M. Moore, retired, and Bishop Wade participated in the meeting.

The Lisle Fellowship

The Lisle Fellowship for 1942 will be held in New York, June 17 to July 30, and in Colorado, July 15 to August 27.

This summer fellowship is a six weeks' laboratory school for students in the attitudes and techniques of world-mindedness. It seeks to help students see the place of religion in international affairs, and to provide the type of interdenominational, interracial, interfaith experiences that prepares for living in the world community. It is designed as a training fellowship for students returning to campus leadership in international relations clubs, cosmopolitan clubs, and campus religious organizations of the Student Christian Movement and denominational agencies.

From different types of widely spread colleges, forty to fifty able upperclass and graduate students from several races and varied national and social background are selected to make as rich as possible the group resources in personality and experience. The members of the group, differing in interest and vocation intent, are drawn together by a common interest in finding a way of living in a world community. The first week is a training week in which consideration is given to service, understanding and appreciation of other peoples and other faiths, and the place of religion in international affairs for world peace, for racial equality, and for economic and social fair play. During the remaining five weeks the students alternate between four days of service each week in communities within a 150-mile radius of the center, and a three-day period of reorientation, integration, and resource. During this period many noted visitors enrich the group discussions. Leaders such as Dr. Roswell P. Barnes, Dr. Frank T. Cartwright, Miss Elizabeth Lee, Dr. C. W. Iglehart, Dr. Mark Rich, Professor J. C. Archer, Dr. T. H. P. Sailer, Dr. Hugh Vernon White, Professor E. S. Brightman, Dean Malcolm Pitt, Dr. Egbert Hayes, Mr. J. J. Mickle, and other national and world travelers lead group discussions.

The three purposes of the group are as follows:

For students, inspiration and experience in living out the implications of world Christian citizenship.

Through students, stimulation in churches and communities to a new sense of world community.

In students, growing points for Christian world-mindedness on campuses.

I Am the Church Paper

I represent freedom of religion, press, and speech. I keep awake the smoldering fires of Christian peace and love. My aim is to inspire and teach, as well as to inform and interpret. My goal is selfless, and I exist solely for the church; for you. I tell the truth as a Christian should. Humble, I am loyal to the gospel alone.

But I am a sojourner and a stranger, unknown to many; unopened by many. Weakly supported, I totter under the storms of financial duress. Yes, you can get along without me; but you would be happier with me. I am a spiritual priority; a religious necessity. I AM THE CHURCH PAPER.—PAUL N. NAGY, in *The Messenger* of the Evangelical and Reformed Church.

For Ministers in Town and Country

For the thirtieth year, a series of interdenominational summer schools will offer special training for ministers in town and country churches during 1942, it is announced by Benson Y. Landis, secretary of the Committee on Town and Country of the Home Missions Council of North America and the Federal Council of the Churches of Christ in America.

It is expected that more than 3000 ministers and their wives will participate in these summer schools, institutes, conferences, and camps, which will be held at agricultural colleges and theological seminaries.

The Committee on Town and Country is a "clearing-house" for the schools, which are all organized and conducted locally. All the events are held without tuition charge, and the only costs are for board and room. Many of the home mission boards offer scholarships to ministers in town and country churches.

Courses have a practical bent and are increasingly based upon the problems faced by the minister in his parish. The purposes of these special schools are to assist ministers to become acquainted with tested methods of town and country church work, to interpret trends of modern country life, to promote fellowship among rural ministers, and to increase the contacts of ministers with agricultural leaders.

The forty-one events planned for 1942 are listed in a leaflet entitled "Continuing Education for the Minister in Town and Country, 1942," available from the office of the Home Missions Council of North America, 297 Fourth Avenue, New York City, at three cents for single copies. Rates will be quoted on quantities.

Why Church?—A Symposium

(Continued from page 146)

most deeply felt. John Sutherland Bon nell of the New York Fifth Avenu Presbyterian Church writes that las summer, as he crossed Hyde Park i London, he noticed a large sign on a iron fence: "Christ Church, West minster, is destroyed by enemy action but come and pray in the vestry chape under the tower. Daily Communion a 8.30 A.M. Daily Intercession at noon." All that was left of a beautiful, histori church had been transformed into chapel seating eighteen people. Thu the church stands ever ready to fill felt human need.

Unquestionably, the Christian churc is the greatest institution we have fo emphasizing and conserving spiritua values, and a return to religion is th only way out of the present worl chaos.

Minister-Educator

In the death of Rev. Edward O. Thaye on January 24 at Ocean Beach, San Diego Cal., a colorful career as pastor, administra tor, and educator came to a close.

Son of Rev. L. R. Thayer of the Nev England Conference, Dr. Thayer was born i Chelsea, Mass., on December 4, 1852, an was a graduate of both Wilbraham Academ (1871) and Wesleyan University (1875). Fron 1875 to 1881 he was principal of Bennett Sem nary at Greensboro, N. C., and from 188 to 1889, president of Clark University Atlanta, Ga. In the fall of 1889 he becam a member of the Maine Conference, and wa stationed successively at Biddeford, Lewi ton, and Gardiner. At the Conference se sion of 1897, he was appointed presidin elder of the Portland District. He was tran ferred in 1903 to the Vermont Conferenc and held pastorates at Springfield and Barr He took the retired relation in 1917. For while he did supply work in the Souther California Conference, commanding t high respect and esteem of his parishio ers. At the time of his death he was member of the Troy Conference.

Dr. Thayer's wife and his elder daug ter, Eleanor, died some years ago. The survives him his other daughter, Franc Thayer Neill.

Funeral services, in charge of Rev. Ro ert Homiston, were held in San Diego January 26.

——There can be no permanently succe ful labor movement apart from the religio impulse, apart from the Christian dynam It is the religious motive behind the Lab movement in Great Britain which has giv it vision and stability. The church has too often forgotten this; in Germany we ha seen the climax of the separation. . . . T church cannot hold itself aloof. It must gi no occasion for the charge that it is "hi hat" and exclusive. Only when it recaptu the spirit of its Founder, who was Hi self a worker, will it win back the cor dence of the masses.—*The United Chu Observer.*

Augusta District Letter

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RBERT F. ALDRICH, Superintendent

reen Street Methodist Church, Augusta, red the Black Hills Passion Players for ur-day stand at the Augusta High School torium the latter part of November. ge numbers of people from the surround- territory received both a treat and a sing by being privileged to see the pro- ion presented by these players. It took iderable courage for a single church to ertake so ambitious a venture, but its was justified.

eadfield Corner held services of an evan- stic nature for a week, with a good re- nse in spite of the inclement weather.

Wilton church also had a short period evangelistic effort the first of the year. eral preaching missions are scheduled for month and March. A dozen ministers of district have volunteered to go to neigh- ng churches to help in these meetings.

report from the Conference treasurer als that each of eighteen churches on district has already exceeded the total ount it paid toward General and Annual iference benevolences last year.

'he district superintendent has just begun hold the fourth quarterly conferences. So he finds some encouraging trends. There marked interest in the Sunday school. s is really something to rejoice about, for y the other day, at the annual meeting the Maine Council of Churches, it was ed that seventy-five thousand children of ool age in the State of Maine were un- ched by any church. Some churches are d hit by the war program, finding num- s of families moving out to be nearer war industries. Then too, the churches feeling the loss of some of their best rkers as these are being inducted into war forces. On the other hand, a number churches are enjoying better financial con- ions than they have experienced for years. owever, the churches in the cities and vns to which the people have flocked on ount of the war work report compara- ely small attendance and interest on the t of these uprooted people.

Missionary institutes were conducted at eral points on the district. At Belfast, ion, Vinalhaven, Skowhegan, and New- rt, afternoon and evening sessions were ld. Rev. L. S. Staples, president of the nference Board of Missions and Church tension, together with Rev. H. R. Yates, district secretary, spoke in three or four places, and Rev. A. G. Hempstead, Conference secretary, spoke at Belfast. Dr. Ezra M. Cox, a field secretary in the general Board of Missions and Church Extension, in his unique way brought the missionary enterprise vividly to the evening audiences. Dr. Cox spoke also at Augusta, East Boothbay, Brunswick, and Waterville.

The district superintendent has secured many of the publications of the boards, and finds a ready sale for the Board of Education literature and the Board of Lay Activities publications. The quarterly of the Commission on Evangelism, called *Tidings,* has sold readily. It is not unusual for the people at a quarterly conference to buy two or three dollars' worth of these materials. The superintendent also has been carrying an electric phonograph around, upon which are played some of the records secured from the church boards. A generous-hearted woman on the district is to furnish a moving picture projector for the use of the superintendent. Thus the work of the great Methodist Church can be brought to every church on the district.

At the time of the district meeting of the Woman's Society of Christian Service in the fall, two offices were left vacant owing to the impossibility at that time of finding the persons to fill them. Recently, Miss H. Louise Perry, pastor at North Waldoboro, has become the district president, and Miss Phyllis Cleveland of Hallowell, the district treasurer. Some churches have not yet reorganized their woman's work, but the new society is growing. Several churches sent delegates to the Conference meeting of the organization, held in Bangor in January.

Lightning struck the tower of the church in Monmouth last summer, causing considerable damage, which was covered by insurance. At the time some other needed repairs were made which have greatly improved the property. Rev. Charles T. Brown is the energetic pastor. A gift from an anonymous source has made possible the painting of the North Waldoboro church building in the early spring. Fire destroyed the parsonage that adjoined the church, and the church building was badly scorched. A new parsonage was built, but the church did not receive all the attention it needed. At the quarterly conference the pastor, Miss H. Louise Perry, received a unanimous invitation to remain another year.

On a recent Sunday evening the district superintendent preached in North Wayne, where there is a Methodist church but no society. For a number of years no services have been held there. Rev. W. E. Mesler, pastor of the Wayne Federation, thought he saw an opportunity at North Wayne, so he went over and helped the people fix a suitable place for worship in the basement, and he has been holding services each Sunday evening. Nearly forty persons, two thirds of them children and young people, greeted the district superintendent. Mr. Mesler carries on this work without any remuneration, using the collections to pay for lights and fuel. Such a work is purely missionary. What would happen if some of the larger churches should attempt to render some such service as this? Both those to whom the ministry was made and those who ministered would be blessed.

The executive committee of the East Livermore Campmeeting Association met in January to make plans for the coming session. The dates are August 7 to 16. This is the official campmeeting for the district, and it is believed it will be better than ever this year.

Plans are rapidly shaping for the Conference session, to be held in Waterville, April 22 to 26. It is significant that the church makes every effort to carry on in the midst of a situation which sorely tries men's hearts, but which will tend to send all of us to the Source from which come stability, reality, and truth. May God bless the church in these days, and prepare her for conquest in the name of Christ.

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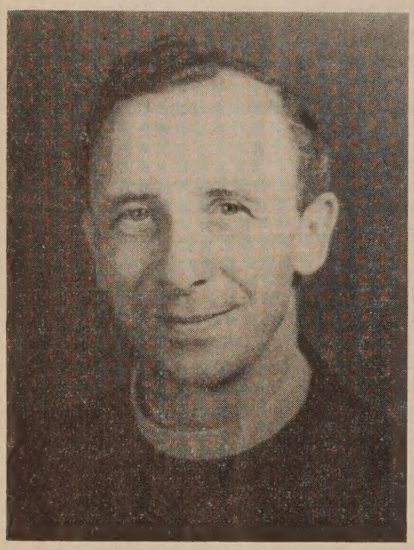
A Real Shepherd

With almost unbelievable suddenness occurred the death of Rev. Walter H. Cass, pastor of People's Church, South Portland, Maine, on Tuesday morning, January 20. En route to a ministers' meeting, Mr. Cass had parked his car to do some shopping when he was stricken with a heart seizure. On arrival at the hospital he was beyond resuscitation.

Born in England in 1886, Mr. Cass received his education at Ryecroft, Gloucester, and Birmingham University, and later attended summer courses at Boston University. In England, he was a local preacher in the Methodist Church.

Coming to the United States, he entered the Maine Conference in 1915. The appointments that he served were: Columbia Falls and Indian River; Pembroke and Charlotte; Calais, First; Bucksport and Orland; Brownville Junction; Bar Harbor; Old Orchard;



THE LATE REV. WALTER H. CASS

and People's Church, South Portland, his last charge, to which he was assigned in 1938. He was a member of the Conference Board of Ministerial Training for many years and was its treasurer at the time of his death. He was also president of the Methodist Ministers' Meeting of Portland and South Portland.

A diligent student of good literature, he enriched his sermons with the fruit of his reading. A real shepherd, he ministered, not in a perfunctory way, but with the shepherd spirit of the 23d Psalm. A wise and patient administrator, he used his gift in solving many parish problems and difficulties. In a unique way he had the faculty of making and holding friends. His was the rare art of converting acquaintances into friends.

Surviving are his widow, E. Marion Cass; a daughter, Elaine M. Cass, a superintendent nurse; and a son, Dr. Malcolm W. Cass, Portland optometrist. He also leaves a father and brothers in England.

The funeral service, held in People's Church on Friday, January 23, was in charge of the district superintendent, Rev. H. A. Shattuck, assisted by Rev. L. D. Porter and Rev. W. H. Stewart. The large church was filled. The closing part of the service was impressive when ministers of all denominations from all over the state gathered around the casket and sang "Blest be the tie that binds."

"Read the Bible"

"The Sword of the Spirit" is the timely slogan which the American Bible Society has adopted this year for its fourth annual "Read the Bible" seal campaign. Sheets of 100 stamps, attractively designed, and printed in green and yellow, are now being distributed by the society. By the purchase of these, lovers of the Bible who are aware of the universal need for the Scriptures have the satisfaction of knowing that in these anxious days they are helping to maintain the circulation of the Book that stands out as the one ray of light in the gathering darkness.

"It is the task of the American Bible Society to supply the Scriptures through every channel remaining open," writes Dr. William Lyon Phelps, who is heading up the society's campaign. "American democracy is rooted deep in that Book. Today it is facing a blackout in many areas of the world, partly by government restrictions but more generally by serious curtailment of the world's supply of Scriptures. Yet only as that Book affects the thinking of great masses of people can it exert its full power."

The American Bible Society, whose own work covers the distribution of the Scriptures in fifty countries, has, since the outbreak of hostilities in Europe, been faced with the responsibility of additionally providing the Word of God in those areas cut off from their regular sources of supply, to war prisoners, refugees, and to "orphaned" missions. And now on the home front, as in 1861, 1898, and 1917, the society is helping to place Testaments in the hands of America's young men called to the colors.

The daily papers recently printed the following item from a war correspondent's notebook: "A Sunday morning snapshot—a tin-hatted private of the hard-boiled Fourth Marines, resting his head on a machine-gun barrel and carefully reading page after page of the Bible."

Away from home, many for the first time, becoming aware of the possible tragic ending of the struggle in which they are engaged, these young men find this Book can give them comfort, that it contains rules for living with one's fellow men, and that courage speaks from its pages.

The Bible is indeed the "Sword of the Spirit." Its distribution must go on. The little green-and-yellow seals attached to one's correspondence, one's business papers, or used in many other ways, are a visible evidence that one is alert to the necessity of keeping in lively circulation the one Book that will some day bring an "all clear" in our present world disorder.

Children in War Time

What should parents and pastors do with the perplexing problem of how to deal with children in war time? Should the war be kept from them as far as possible, or should it be treated in some other way?

This was one of the many questions discussed January 26-30 in a midwinter pastors' conference at Drew University, Madison, N. J., on the subject "Pastoral Ministry as a Means Toward Integration of Personality in Time of Crisis." The conference was held under the auspices of the Commissio on Religion and Health of the Federal Cou cil of Churches in cooperation with the Ne Jersey and Pennsylvania state councils o churches.

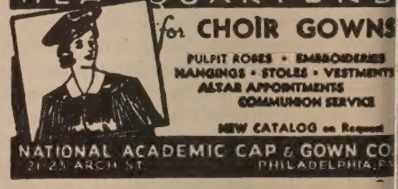
Discussing the problem of how to deal wit children in time of war, Rev. Otis R. Ric rector of St. Luke's Hospital, New Yor City, said: "The attitudes of children usu ally reflect those of parents, which means th a child is not made to feel panicky and hel less unless the parent does, even though h may be in real danger. Religion may hel parents to face difficulty without fear."

Mr. Rice also pointed out that the child religious development goes hand in han with his personality development.

Discussing this same problem, Dr. Smile Blanton, New York psychiatrist, told th pastors that we need to discipline childre without repressing their natural emotion reactions, and warned that, if the latt course were followed, emotions might pi up underneath the surface to break out i serious trouble later on.

"What the child needs more than anythin else," Dr. Blanton said, "is real affection an the feeling of security which love gives him.

Discussing the subject "A Psychiatrist Suggestions on the Minister's Work wit Individuals," Dr. Blanton asserted that con mon sense is not enough in dealing with i dividual problems—we must also have th uncommon sense which comes from studyin the "irrational" things we all do and fe "The power of love in the Christian sen is very great," he said. But ministers shou know something about hates and hostilitie too, in order to remove some of the obstacl that keep love from working in practise. H emphasized that minister and doctor shou



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: closer together, as each has an impor- contribution to make in helping people. was pointed out during the various dis- ons that religion, especially in war time, be a great stabilizing factor in giving new courage and hope.

ouching upon this same point, Bishop ncis J. McConnell of New York discussed problems that must be met after the concerning such things as "the mass overty and unemployment, and the de- men will have to escape from what have been through." Christianity says "human life is capable of being used channel of the divine operation."

oncerning those who believe in Chris- ideals but say that this is not the time ut them into practise, Bishop McConnell phasized that we must work with condi- s as they are—no time is ever "just right." he bishop stressed the fact that pastoral k is the most important job of the min- r because "in every man there is a down- d pull, and Christianity must constantly ve to keep men from drifting." "We d the prophet to point out evil and aken us," he continued, "but we need pastor even more."

oung Adults— New Program

Dr. F. L. Gibbs, associate director of adult rk of the Board of Education of The thodist Church, recently completed a se- s of three conferences held within the w England Conference. The new pro- m of Christian education of adults in new Methodist Church has opened a itful field of action. The church is for- nate, and has been far-seeing, in that it s a paid national staff giving its whole ne to work with adults and young adults, d the denomination has a growing body of erature in this field which is regarded as e best that is available within the Protes- nt church today.

The conferences under the direction of Dr. ibbs were the first of their kind to be held ithin the New England Conference, but om the interest shown, it seems likely they ill prove to be only forerunners of similar therings in the future. The places of meet- g were Park Avenue Methodist Church, orcester; Glendale Methodist Church, Everett; and St. John's Methodist Church, Watertown.

Dr. Gibbs in the discussions spent much time explaining the work of the Board of Education within the local church, and the possibility of getting work accomplished now at the point of the adult and young adult, through the Adult Council of the local Board of Education, which has for its supervision all the work being done in the adult field within the church. Pattern, personnel, program, and publications for this new work were outlined. While explaining the study books and periodicals, Dr. Gibbs revealed the fact that the circulation of the *Adult Student* was now more than 300,000 copies, and that it was expected to go over the half-million mark this year.

Stating the case for the need of work with young adults, Dr. Gibbs asserted that The Methodist Church had lost more than one million of the best-trained young adults during the last ten years, and that the church was in danger of "dying in the middle." His reports of the work started in this field across the nation indicated that a long-felt need was being met and therefore the work must succeed.

The success of the recent meetings in the New England Conference was due to the district leadership of Rev. J. Garfield Sallis and Miss Ellen Rollins of Worcester District, Rev. J. Lester Hankins of Lynn District, and Ralph Doane of Boston District; also to the cooperation of E. M. McNeill of The Methodist Publishing House in Boston.

J. E. Collier.

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Church Register

Herald Calendar

World Day of Prayer,	February 20
Laymen's Day,	February 22
Commission on Public Information, Missouri Athletic Club, St. Louis, Mo.,	February 23
Boston Area Council of Churches, St. Mark's Methodist Church, Brookline,	February 24
National Study Conference on "The Churches and a Just and Durable Peace," Delaware, Ohio,	March 3-5
Philadelphia Conference, Calvary Church, Philadelphia, Bishop F. J. McConnell,	March 12
Boston University Founders' Day,	March 12, 13
New England Regional Methodist Student Conference, St. Mark's Church, Brookline,	March 21, 22
Associated Church Press, Annual Meeting, Prince George Hotel, New York City,	May 5-7
Woman's Division of Christian Service, First Assembly, Columbus, Ohio,	May 19-22
Board of Education of The Methodist Church, Annual Meeting, Nashville, Tenn.,	May 20-22
Boston University Commencement,	May 23-25
Methodist Student Day,	June 14

W. S. C. S.—Boston District meeting of the Woman's Society of Christian Service, Tremont Street Methodist Church, Boston, Friday, February 27. 10 A.M.—Institute with departmental conferences; drama, "Channels of Action on the Home Front." 2 P.M.—Speaker, Miss Helen L. Johnson, national secretary of young people's and girls' groups. Luncheon at 12.15, fifty cents. Make reservations with Mrs. A. F. Reimer (tel. Longwood 1294). Mrs. G. W. Spencer, Cor. Sec.

MORGAN MEMORIAL CHAPEL SPEAKERS—February 23, representative of United War Fund; February 24, Rev. Arthur Hopkinson; February 25, Rev. E. Ambrose Jenkins; February 26, Rev. Lloyd A. Duren; February 27, Rev. Archiver J. Strait. Broadcast at 8.10 A.M. over Station WORL.

Birth

FLOOD—February 6, to Rev. and Mrs. Ernest C. Flood of Kezar Falls, Maine, a son, Royce Emerson.

Bits of Fun

The editor has a new job and a new title. Just what the job is, we do not know; so far it is taking all our effort to master the title. Here it is (take a long breath): chairman of the religious press section, of the press relations department, of the publicity and information division, of the Wisconsin Civilian Defense Board. That's we! *Caveat Hitler!—Living Church.*

"Mother," asked the little boy looking at an officer who wore many medals, "why does that man wear his money on his coat? Won't they let him have any pockets?"—*Arkansas Methodist.*

The beggar carried a large label marked "Crippled," and the kind old lady was so touched that she dropped a dime into his tin.

A few minutes later she was surprised and annoyed to see him hurrying down the street, walking quite normally.

When she challenged him about his claim to be crippled, he replied smoothly, "Madam, it is, alas! possible to be crippled in other senses than the physical one. I happen to be crippled in a purely financial sense."—*Stray Stories.*

A lady, checking over her grocery bill, found this item: "One tom cat, 15 cents." Indignant, she called up her grocer and demanded to know what he meant by such a charge. "Oh, that's all right, Mrs. Blank," he replied. "That's just an abbreviation for tomato catsup."—*Exchange.*

Teacher—Give me a synonym of "utensil."
Bright Boy—Mussolini.—*Exchange.*

Miscellaneous Advertisements

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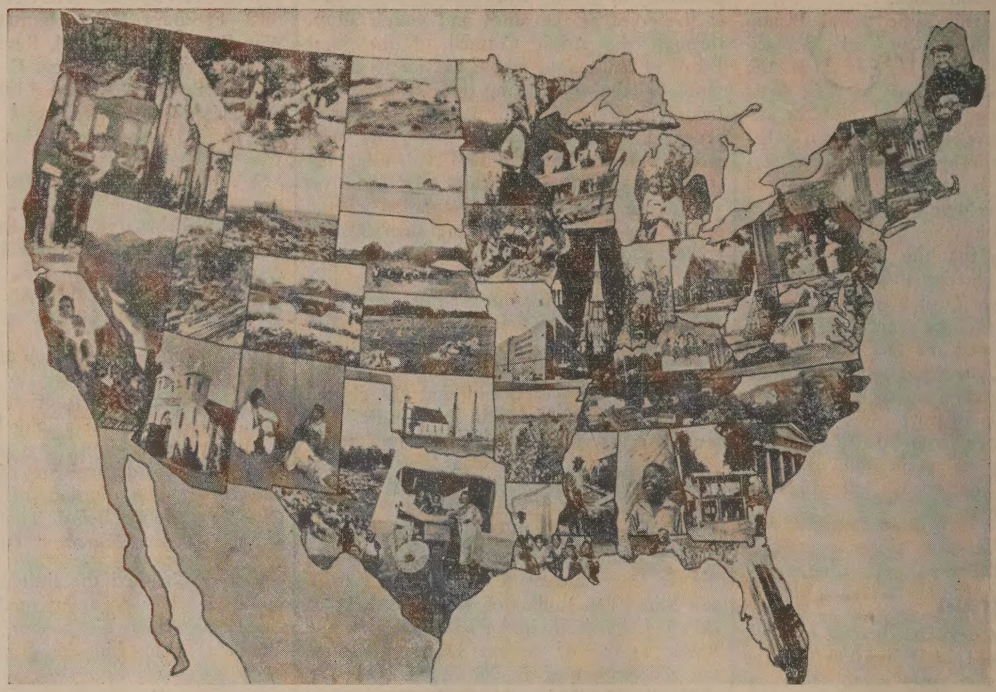
"Pioneers, O Pioneers!"



Boston University School of Theology Across the Continent

(After photographs made by Ezra M. Cox)

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Kentucky	6
Louisiana	8
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Nevada	2
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North Dakota	14
Nebraska	50
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Oregon	24
Pennsylvania	178
Rhode Island	24
South Carolina	10
South Dakota	9
Tennessee	15
Texas	16
Utah	1
Vermont	40
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